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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 24 May 1894

Number 21



MAJOR-GENERAL O. O. HOWARD., LL. D.

LET monarchists, monopolists and oligarchs understand that we are no craven people; that the law of self-preservation—the grand, instinctive law of self-defense—is written deeply in the hearts of millions of men, women and children between the shores of the Atlantic and the Pacific. We will not barter our liberties of trade, of schools nor of religion for any delusive dream of a redistribution of wealth; for any plan of security against false teachings in the schools, or any governmental procurement of a universal, external unity of faith.—*From General Howard's Memorial Day address at Portland, Ore., 1875.*

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 28, 10 A. M. Subject, The Pilgrims and Puritans in Old England. Speaker, Rev. E. H. Byington, D. D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS, annual meeting, Suffolk County Court House, Boston, May 30, 5 P. M. The convention sermon will be preached in the South Congregational Church, corner of Exeter and Newbury Streets, May 31, 11 A. M., by Rev. G. A. Gordon, D. D.

ANNUAL MEETING of the American Tract Society (Boston) will be held Tuesday, May 29, 3 P. M., 54 Bromfield Street. JEREMIAH TAYLOR, Secretary.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 29, 10 A. M.

AMERICAN CONGREGATIONAL ASSOCIATION.—Annual meeting at noon Tuesday, May 29, in Pilgrim Hall, to elect officers and transact any other business which may be presented. MORTON DEXTER, Secretary.

The semi-annual meeting of the Woman's Board of Missions will be held on Thursday, May 31, in Proctor Street Church, Newburyport, Mass. Morning session at 11; afternoon session at 2. The subjects to be considered are Proportionate Giving in the morning, Medical Work in the afternoon. Addresses will be given by Miss E. Theodora Crosby of the Micronesia Mission, Dr. Pauline R. Miller, Mrs. M. M. Miller, Dr. Julia Russell, and one to go to the Marathi Mission. Dr. Rose Bower, designated to the West Central African Mission, and others. Basket collection at noon. Reduced fares on the Boston & Maine Railroad have been secured. The round trip from Boston will be \$1.20. There will be the same *pro rata* reduction from other principal stations. ABBIE B. CHILD, Home Secretary.

AMERICAN EDUCATION SOCIETY.—The annual meeting of the American Education Society will be held at 10 No Congregational House, Boston, Wednesday, June 6, 2 P. M., for the following purposes, viz.: 1. To act upon the report of the secretary; 2. To act upon the re-

port of the treasurer; 3. To act upon the report of the board of directors; 4. To choose a president, vice-president, and treasurer, and other officers for the ensuing year; 5. To choose six directors for the term of three years; 6. To consider whether the society will accept an act of the General Court of Massachusetts, chapter 81 of the acts of 1894, changing the name of said society so that it may be hereafter known and called by the name of the Congregational Education Society; 7. To act upon any other business that may properly be brought before the meeting.

Boston, May 18. JOHN A. HAMILTON, Sec.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS.

Any addition or corrections should be sent in as soon as possible.

Vermont. St. Johnsbury, Tuesday, June 12. Connecticut Asso., Hartford, Tuesday, June 19. Maine, Bangor, Tuesday, June 19. Connecticut Con., Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Eliza Harruth, Treasurer; Miss Abby B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent, Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Vice Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 151 Washington St., New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Stuyvesant, Treasurer, Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one dollar a week for the use of the State of Connecticut. It also invites generous individual gifts. For full information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (body corporate chartered under the laws of the State of Connecticut) the sum of \$_____, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1892.*

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1857; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, bedding, and household articles are welcome and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARNA S. SNOW, Corresponding Secretary, Congregational House, Boston.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, especially to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missions; promotes temperance among seafarers; maintains houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.

Rev. W. C. STITT, Secretary.

W. C. STURGES, Treasurer.

Congregational Home Missionary Society

SIXTY-EIGHTH ANNUAL MEETING

It will be held this year in the First Congregational Church of Omaha, Neb., June 6th-8th. The President of the Society, Major-General Oliver O. Howard, will preside. The first session will convene at half-past three Wednesday afternoon, June 6th. At this meeting the annual election of officers will occur, the report for the year will be made and other business transacted. The Annual Sermon will be preached on that evening by the Rev. Samuel E. Herrick, D. D., of Mt. Vernon Church, Boston, Mass.

Morning prayer meetings, to be conducted in the man by the Home Missionaries present, will precede the regular sessions. On Thursday morning an address of welcome will be delivered, and responded to by the President of the Society, General Howard. A paper reviewing the work of the year will be read by Secretary Joseph B. Clark, and addresses will be made in behalf of the State Auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut, Rev. J. G. Fraser, D. D., of Ohio, and Rev. T. O. Douglass, D. D., of Iowa.

On Thursday afternoon HOME MISSIONS AND CHURCH BUILDING will be discussed by Rev. L. H. Cobb, D. D., of New York City, and Rev. F. T. Bayley of Denver, and a paper will be presented by Secretary Washington Choate on HOME MISSIONS FOR THE SAKE OF AMERICA. Addresses will follow by Rev. J. S. Ainslie of Ft. Wayne, Ind., Rev. Henry Hopkins, D. D., of Kansas City, Mo., and others. In the evening of that day a paper will be read by Secretary William Kincaid, entitled HOME MISSIONS FOR THE SAKE OF THE WORLD, followed by addresses by Rev. H. A. Schaufler, D. D., Rev. W. G. Puddefoot, and others.

On Friday morning the Ninth Annual Meeting of THE WOMAN'S DEPARTMENT will be held as a part of the regular session of the Convention. Addresses may be expected from Miss Frances J. Dyer of Massachusetts; Mrs. Joseph T. Duryea, Nebraska; Mrs. W. S. Hawkes of Utah; Mrs. H. H. Gilchrist, Black Hills; and Mrs. C. W. Preston of Nebraska. On that morning HOME MISSIONS AND SUNDAY SCHOOLS will be presented by Rev. George M. Boynton, D. D., of Boston, and others.

The afternoon of Friday will be occupied by representatives from the field; Superintendents Broad, Ashmun, Jones, Bross, Parker, Wray and Thrall are expected to speak. HOME MISSIONS AND CHRISTIAN EDUCATION will also be presented on that afternoon by Rev. John A. Hamilton, D. D., and others.

The evening of Friday will be devoted to a grand summing-up and consecration meeting, at which Rev. Edward P. Goodwin, D. D., of Chicago, Rev. G. H. Wells, D. D., of Minneapolis, Rev. A. L. Frisbie, D. D., of Des Moines, and Rev. Charles S. Mills of Cleveland will speak.

Following the Convention, on Sunday, June 10, there will be Home Missionary Services in all the Congregational churches of the city in the morning, with mass meetings in the afternoon and evening. It is expected that these will be conducted in the main as Home Missionary experience meetings by Home Missionary workers from all parts of the country.

HOTEL ACCOMMODATIONS AND RATES

The Paxton and Murray Hotels will make a rate of from \$2.50 to \$3.00 per day; the Millard and the Delone from \$2.00 to \$4.00; the Mercer from \$2.00 to \$3.00; the Hotel Brunswick and the Merchants' Hotel from \$1.75 to \$2.00; and the Windsor, the Barker, the Midland, the Arcade, and the Drexel from \$1.50 to \$2.00.

There are private boarding houses within a reasonable distance, whose rates range from 75 cents to \$1.50 per day, and the committee have also listed a large number of rooms in the central part of the city, where, at low rates, guests can be accommodated with lodgings, and can board at restaurants near at hand. The Commercial Club, which occupies the fifth floor of the Chamber of Commerce, tenders the hospitality of its rooms to the members and guests of the Society, and a large and well-managed restaurant is under the patronage of the Club.

The Omaha Committee of Arrangements will promptly answer all inquiries, as to above accommodations, that may be addressed to its Chairman, GEORGE H. PAYNE, Esq., 1702 Farnham Street, Omaha.

TRANSPORTATION

The Boston Passenger Committee, the Trunk Line Association, the Central Traffic Association, and the Western Passenger Association—covering most of the roads likely to be used by attendants on the meeting—have all agreed that those paying full fare from stations on their lines to Omaha, and securing certificates at the time of buying tickets that they have so paid, shall have return tickets over the same routes at one-third fare, these return tickets holding good for starting for three days from the close of the meeting.

Certified clergymen will be carried each way for \$17.50 from New York City, which is one-half the unlimited fare; and others paying full (limited) fare (\$32.75) from New York City in going will be returned for one-third of that sum (\$10.92) by the same route. The sleeping-car fare is \$7.50 for each berth.

An open rate of one fare for the round trip has also been granted from points in Nebraska within 150 miles of Omaha—excursion tickets to be sold June 5-8, limited for return to June 11.

SPECIAL RAYMOND EXCURSION TO OMAHA
FROM NEW YORK AND BOSTON

Arrangements have been made with Messrs. Raymond & Whitcomb, the well-known excursion managers, to run special excursion trains from Boston and New York to Omaha and return on these terms: They will sell round trip tickets, including railway transportation, Pullman berth, meals *en route* (to Omaha and return), and first-class hotel accommodations in Omaha for five days, for **sixty-five dollars (\$65)** for clergymen, missionaries and their families; and for all others, **seventy dollars (\$70)** from either New York or Boston. For those who desire, Messrs. Raymond & Whitcomb will make the return limit of their railroad ticket **sixty days**, and will refund the cost of the meals. But passengers not returning with the party will forfeit the Pullman berth.

These excursion trains will leave Boston on Monday, June 4th, at 3 P. M., and New York at 5 P. M.—the New York train joining that from Boston at Rotterdam Junction, near Schenectady—and are to reach Omaha on Wednesday, June 6th, at 1 P. M. Correspondence concerning these special trains may be addressed to Messrs. Raymond & Whitcomb, Boston or New York; Rev. Joshua Coit, Congregational House, Boston; or Mr. William B. Howland, Treasurer, Bible House, New York, and tickets may be had at these several places.

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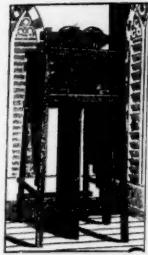
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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 24 May 1894

Number 21

THE CONGREGATIONALIST SERVICES. ♦
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 Nos. 5-8, EVENTIDE SERVICES: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passiontide; 10, Easter; Nos. 11-13, EVENTIDE SERVICES: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

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♦ FORM OF ADMISSION. ♦

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

♦ CONGREGATIONALISM ♦

FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

THE approach of Memorial Day again reminds us of the debt the country owes to those who laid down their lives in the Civil War which closed twenty-nine years ago. The portrait of the most famous surviving officer of that war, Maj.-Gen. Oliver O. Howard, we place on our cover page this week. A graduate of Bowdoin College and of the West Point Military Academy, and an instructor in the latter institution till he was called into the field in 1861, General Howard was admirably equipped intellectually for the great services he has rendered to his country, not less in peace than in war. To him as much as to General Meade the country is indebted for the victory at Gettysburg, the decisive battle of the Civil War. He was made a major general of volunteers in 1862 and a major general in the regular army in 1866. At the close of the war he was made com-

missioner of the Freedmen's Bureau, which position he held for nine years, rendering a service for which the colored race and all who are interested in the welfare of humanity will hold him in lasting remembrance. General Howard, now in command of the Department of the Atlantic, United States Army, will be retired from active service Nov. 8 of this year, when he will have reached the age of sixty-five years. But his activities as a Christian soldier, citizen and author will not cease. As president of the Congregational Home Missionary Society, the National Temperance Society and as connected with various other benevolent organizations his time and strength will be fully occupied. Everywhere throughout his long and honored public career he has made his influence felt as a servant of Christ. May his life and labors be yet prolonged for many years! We are glad to print on another page a timely article from his pen.

Excellent and spiritually uplifting as the meeting of the Massachusetts General Association in Pittsfield last week was, it suffered, as so many of our meetings do, from a lack of time to discuss the great and vital subjects on the program. Comparatively petty details of business and unimportant reports consumed time that could better have been devoted to a free exchange of views on topics that were in several cases opened with peculiar suggestiveness by the assigned speakers. The gathering had the virtues and the vices of a New England town meeting, to which its present make-up likens it more than formerly, when it represented conferences and associations only. It has gained in enthusiasm and in what may be called an associational consciousness, and lost, perhaps, a little of its deliberative character. A new increase of representation, together with the removal of the restriction forbidding the sending of the same delegate for more than two successive years, will tend still further toward making the association a popular body. There ought to be a little more care in perfecting arrangements in advance, especially those relating to the appointment of important committees and the transaction of routine business.

Friends of the Indians cannot regard the attitude of the House committee on Indian affairs without great anxiety and alarm. Its policy seems to be to abolish the Board of Indian Commissioners and to cripple the educational work of the government for the Indians. The commissioners, since the board was established by recommendation of President Grant, have been men of large ability, who have freely given their time in visiting the different tribes, and whose influence has brought about a revolution in the administration of Indian affairs and has saved millions of dollars to the government. Many of the abuses which disgraced the nation have been removed, and rapid steps taken toward the civilization of the Indians. The House committee now pro-

poses to cut off the \$5,000 annual appropriation for the expenses of the commission, and to reduce the salary of the superintendent of Indian schools from \$3,000 to \$2,500. Such petty meanness can have only one explanation. It is the expression of a determination to bring back the period of wholesale fraud and mismanagement which has dishonored the history of our government's relations with the Indians. The present administration cannot do an act which would leave on it a greater stigma than this. Those who care for the Indians or for the credit of our nation should write to their representatives in Congress remonstrating emphatically against such unrighteous misrepresentation of public sentiment.

Do home missions pay? Forty-five years ago in a small town in Wisconsin was organized a church of seven members. Self-denial and sacrifice marked its early days. For eight years it received aid to the amount of between two and three hundred dollars a year from the Home Missionary Society, aggregating less than \$2,000 in all. In the ninth year it became self-supporting and began its contributions toward the same work. It has since averaged annually between \$400 and \$500, and has given already over \$15,000. In its immediate vicinity this pioneer church has aided substantially in establishing ten or twelve churches, some of which have become self-supporting and regular contributors to the C. H. M. S. Beginning with seven, this church now has over 500 members, and from its ranks several have gone into missionary fields and ten or more into the ministry, while still others nourished here are now preparing for a similar career. It may be well, in view of the present embarrassments under which our Home Missionary Society is laboring, to ponder this by no means exceptional illustration of the way in which bread cast upon the waters returns after not so very many days.

The heresy case which for more than a year has occupied the attention of the Presbyterian Church of Canada was settled, May 11, by the Synod of Montreal and Ottawa in a way that offers an instructive example to the General Assembly now in session at Saratoga. Prof. John Campbell was tried and condemned by the Presbytery of Montreal on account of a lecture he delivered in February, 1893, entitled *The Perfect Book or the Perfect Father*. In it he claimed that revelation is progressive, that revelation in the Old Testament is incomplete, and that the Old Testament contains statements which are contrary to the spirit and the letter of the New Testament. He also claimed that upon our earthly sphere evil, physical or spiritual, is not of God. The presbytery charged him with impugning and discrediting the Bible as the infallible source of religious truth and with saying that God has nothing to do with the judging or punishing of the wicked. Professor Campbell reaffirmed and ably defended his po-

sition before the synod, showed the injustice of his accusers, and declared that their charges were false and malicious. Finally, in further conference with the presbytery, he accepted the following positions:

1. The statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases were not the whole truth.

2. That in the great majority of cases the Father, when smiting in judgment and in discipline or chastisement, acts in accordance with general laws, or through secondary causes.

Undoubtedly, Professor Campbell would have been willing to say of these two statements that they were true as far as they went, but not the whole truth. He has been kept during the entire year from performing his duties in the Presbyterian College of Montreal, but has now been acquitted by the synod. The Presbyterian Church of Canada is saved from discredit and Professor Campbell will return to the labors which the presbytery ought never to have interrupted.

OUR THEOLOGICAL SEMINARIES.

We print this week the last of a series of six articles on Forward Movements in Theological Training. These articles, we believe, are among the most valuable we have published in recent years. They will be of great service to young men in choosing the place for their preparation for the ministry, to pastors in informing themselves of present methods of study which may guide them in the researches of maturer years, and to the churches which need to know what influences are most potent over the young men who are soon to be their teachers and leaders.

Our seminaries, as Mr. Chandler says, are largely hid from public view. Decided impressions about them prevail without adequate knowledge. Men who have never spent a day with any one of them are often dogmatic in public expression of disapproval of their work and influence. It is especially important that intelligent opinions about them should be formed in the present transition period when changes in theological belief and in methods of Christian work under leadership of pastors are so marked and rapid.

These articles have been written for the purpose of describing those newer features of seminary life which illustrate lines of progress in the denomination. Bangor and Oberlin, which have not been included in the series, are not less important than the others. Each has its own field, and is an honor to Congregational churches. But the writer of these articles did not find in these two seminaries important forward movements not represented in any of the others.

The new movements are indicated in the titles of the articles: applied Christianity; new theology, sociology and field work, an educational scheme, Bible study, progressive orthodoxy. They show that systematic theology has not at present the great preponderance it once had in the seminaries over the study of the Bible and of social conditions and the practical application of truth to life. These articles make it plain that there is a new theology, and in a degree indicate what it is. The leading teachers in our seminaries frankly claim to be reformers in theology. They recognize the fact that a restatement of doctrines is demanded, and they are striving to meet the demand. That this restatement is radical in its aim can hardly be denied. Some pro-

fessors may claim that they are only bringing about a readjustment of the framework of the old system of New England theology, but their readjustment begins at the foundation. The theology of Edwards, Hopkins, Emmons, Taylor and Park, with its various modifications as presented by these great teachers, is no longer dominant in any of our seminaries.

If the change now going on may be briefly characterized, it appears that the starting point for the evidences of supernatural religion is not now found in natural theology, but in the testimony of the Holy Spirit in the hearts of believers and in the church composed of believers through the ages of its history. The Bible has come to be regarded, not as a code of rules or a storehouse of proof texts, but as the highest record of Christian experience, which is to be interpreted only by experience similar in its character. Biblical theology thus becomes the basis of systematic theology, which is being reconstructed by new and diligent research into the Bible.

But we think that those who read these articles together will be most impressed by the systematic efforts made to study the fields of labor under present conditions and the characteristics of each student, with his adaptability to particular fields. As in other professions, so in the ministry the proportion of specialists is rapidly increasing. Mission fields, city work, country life, the training of workers, require men of different capacities and different kinds of preparation. Our seminaries seem to be alive to the requirements of the churches and to be planning to meet them comprehensively and adequately. They are inviting able teachers from other denominations and from other lands to supplement the labors of their own faculties. We believe we have furnished in these articles ample evidence that Congregational schools of theology are maintaining sound learning, are loyal to the churches they represent and that they exercise also large influence for good in other denominations.

It is hardly necessary to repeat what we have said before, that the writer of these articles has stated his own opinions and impressions, unqualified by any restrictions from the editors of the *Congregationalist*. It was not our purpose to criticize or defend any of the seminaries, but simply to secure a report from an impartial observer, fitted, as Mr. Chandler is, by having studied in two seminaries and by several years' experience in the ministry. For his careful, discriminating and yet sympathetic and appreciative reports he deserves the thanks of seminaries, ministers and churches.

WHAT MEMORIAL DAY SUGGESTS.

A clever writer of observations upon present day life says: "There is no longer a national sentiment of grief for the dead who died for the Union. What grief still survives is personal. The national sentiment is rather of rejoicing that the Union was saved." In the nature of things this must be so, for of the 2,778,304 who served only 359,528 died during the war, and to the survivors, their widows and children and the widows and children of those who died in service, the nation had paid up to June 30 the sum of \$1,578,503,544.

Moreover, the very reason that the nearly 3,000,000 men fought was that we might be able to glory in a nation saved rather than mourn over 300,000 slain. But in the

midst of our rejoicing over a united nation—threatened today, however, by new sectional hatreds born of differing economic standards rather than varying conceptions of the relations between State and nation—let us not fail to think with tender sympathy of the fatherless, brotherless, husbandless, sonless ones, to whom every recurring Memorial Day is one of personal sorrow as well as pride. Only thus can we of this generation escape being utterly selfish in our joy. When you meet the veterans who survive, think not alone that they saved the country, but that their comrades in the ranks died, and dying, broken hearts, shattered homes, wrecked hopes came to thousands who still survive, glad that their dead were patriots, but sad because they abide not in the flesh.

HOPEFUL SIGNS IN JAPAN.

It is barely twenty years since the first churches were organized in Japan in connection with the American Board. Until about this time Christianity was strictly forbidden throughout the empire, and any profession of interest in it was sure to entail persecution, exile and possibly death. The great changes wrought since then in the condition of the country, in its political life and, above all, in its religious life, quite transcend those of any other country in modern time. After the first restrictions on the promulgation of the gospel were removed came a period of great progress. New missionaries were eager to go to this field, and a larger number in proportion were sent thither by the board and by other societies than to any other during the same time. It was deemed by all important to improve the opportunities offered, and different societies vied with each other in efforts to evangelize a people of so great interest and promise.

Then came the enthusiasm among the Japanese people for everything foreign. Western ideas prevailed in all departments of physical and mental effort. Western science, Western education, anything foreign or Western was popular, not excepting foreign religions. While this condition of affairs lasted there was a strong prepossession in favor of Christianity. Additions to the churches numbered by thousands each year, the great revival in the Doshisha, the growth of large and strong self-supporting churches at central points, the development of institutions for the education of young women—all marked a progress in the religious life and character of the people quite unprecedented in the history of missions. Missionaries of all boards were earnest in improving the opportunities thus opened on every hand and pleaded earnestly for an increase in their numbers, that they might take advantage of a state of affairs which all felt might not long continue.

The fields first opened by missionaries of the American Board, at no little sacrifice and painstaking, were entered also by representatives of other societies, who shared with our missionaries the results of earlier labors. For a time there was very little opposition on the part of the old religions. They seemed overborne by the tide setting so strongly in favor of foreign thought and sentiment. But the last four or five years have witnessed a great change. Active opposition has been developed; men of the Buddhist faith have been thoroughly educated abroad and return home prepared to make a desperate stand for the old faith. Buddhist preachers and Buddhist literature

have been employed to hinder evangelical work and evangelical preachers at almost every point. Representatives of non-evangelical views have entered the field, as the American and German Unitarians and Universalists establishing missions at Tokyo, founding an institution for the training of young men, and issuing magazines and papers to disseminate their peculiar ideas far and wide throughout the country.

Then came a reaction in public sentiment in favor of everything Japanese, and any interest in Christianity or profession of that faith was deemed unpatriotic. Even the holding of property in behalf of American missionaries was deemed unpatriotic, and good men, in full sympathy with Christianity, were constrained by public sentiment to decline any further service of this sort lest it should compromise them with their people. Then the agitation over treaties disturbed and distracted the popular mind. Add to this the return to Japan of a man who, twenty years before, had been honored and loved for his eminent services as a Christian teacher in leading many young men of promise to the knowledge of the gospel, now throwing all his influence against it and against Christian institutions. It was but natural that young men whom he had instructed in former years should be attracted by his new efforts and more or less influenced by them.

Last of all should be mentioned some young men of promise, educated partly in this country and partly in Europe, who have unfortunately become imbued with non-evangelical sentiments touching some of the leading doctrines of the gospel. It is not strange that young men so eager for everything that is new, so desirous to be leaders in thought and not to be left behind in the race of progress in any direction whatsoever, should be carried away for a time by the claims of an "advanced" theology, but we have reason to believe that the great body of the pastors and the young men who have been educated in our institutions are loyal to the truth, that they have been too firmly anchored in the gospel to be turned away by adverse influences, which have been brought to bear upon them as upon few other young Christians in any part of the world. They have not behind them centuries of confirmed Christian thought and habits of Christian life. We must not expect too much of them. If more of our Japanese pastors and more young men who are now leaders of thought could have had such an experience as Mr. Neesima had, in the home of Hon. Alpheus Hardy, in the thorough, systematic course of study at college and seminaries and still later by his travel abroad, under circumstances best fitted to develop his mind and broaden his judgment, other results might have followed.

The late meeting of the *Sokwai*, representing the entire body of Japanese *Kumiai* churches, reported in these columns a fortnight ago, was one of special encouragement. It had been looked forward to with some anxiety, but the spirit of the discussions and the action taken proved that, despite so many disturbing influences, the great majority were loyal to sound principles. The spiritual power displayed, the humble, earnest reliance upon the spirit of God to guide in their deliberations, were indicative of a ripened Christian experience of richest promise for time to come. Nothing better illustrates the earnest evangelical

sentiment of this representative body than the unanimous vote to extend an invitation to Mr. Moody to visit Japan. A suggestion which had appeared in some of the religious papers, that the missionaries should become members of the local churches and all funds at their disposal be placed in the hands of the churches, found little or no favor and served only to call out heartier expressions of sympathy and appreciation of the missionaries. The deliberations of the *Sokwai* and the spirit that ruled throughout this meeting were delightful evidences of the ability of the Japanese churches to manage their own affairs wisely and well, and were the best evidence of their early independence in the conduct of their own affairs. Indeed, the question of maintaining their own home missionary society without help from abroad was thoroughly discussed, but on the whole deemed to be a little premature.

When we consider the results during the last year, a year of sifting, in which many names were dropped from the rolls of church membership while, on the other hand, over 1,000 new members were added to the churches, with larger contributions to Christian objects than ever before, when we compare the results in the field with those of other societies there is every reason for encouragement, notwithstanding the year's losses and trials. Taken altogether the mission of the American Board has had a great deal to struggle against, and that it has been able to hold its ground and to report such results as have been reported is certainly an occasion of gratitude—almost of surprise.

WHAT HELP HAVE YOU RECEIVED FROM SOME HEROIC LIFE?

The lives and characters of many historic heroes make deep and inspiring impressions upon most of us, although, as modern scholarship weighs them more justly in the scales of inquiry, some of them do not loom up as large as they used to. But among them many splendid and ennobling examples always will continue to be found. Yet is it not true that we often gain even a greater benefit from the less conspicuous and often unconscious heroism of some comparatively humble life? How many of us owe more than we ever can express to our mothers or to a teacher or to some brave and noble spirit within the range of our early observation who taught us ineffectually how to bear pain, poverty, sorrow or neglect bravely and beautifully!

The subject broadens and deepens so fast when suggested at all that we need not, and cannot, expand it largely here. Each of us can recall some strong and sacred influence which has helped to render this world a better place. When the pessimist bewails the evil around us and prophesies coming ruin, it is enough to remember the heroes, living or dead, whom we have known and who have proved forever the folly of distrust and fear.

To the Christian of course the heroism of Jesus is more impressive the more it is studied. If it were only that of a mere man it would not fail to exert tremendous power. And as Memorial Day revives the memories of the great host who offered strength and happiness and even life at the call of their country, thousands of whom gave themselves thus to God as purposely and sincerely as if they had heard His voice calling them, the help which we all have received from

their heroic lives surely needs no enforcement.

THE WEEK IN REVIEW.

The Massachusetts House of Representatives has admitted, by the surprising vote of 132 to 39, the Norwegian liquor license bill in place of an adverse report of the liquor law committee. It was evident from the debate that the opponents of the bill, the liquor sellers and the prohibitionists, trusted to the report of the committee and did not look for any such vote as was given for the bill. But before the matter came to a vote friends of the bill had carried on a widespread public agitation in several large towns, particularly in the Connecticut Valley. A delegation of leading men of Springfield came to the State House, and, at a conference in the Blue Room, urged their representatives to vote for the bill. A guarantee was given that if the bill should be passed the stock of a company to issue licenses in Springfield would be taken by the best citizens interested in the suppression of liquor selling. Active friends of the bill were at the State House several days before the debate and also on that day, and no effort was spared to educate the people to the nature of the legislation proposed, to convert them to its favor and then to interest the members of the Legislature. The vote for the bill was so strong that its passage by the House seems probable, but in the nature of the case the hostility to the bill will show itself with great energy in the Senate.

The Legislature is practically agreed upon the bills to prevent the watering of the stock of the quasi public corporations. These several bills put these corporations under the regulation of State commissions more than ever before and thus tend to extend the sphere of control of business by the State. But this objection was not brought out with prominence during the debate. The decision on this important measure will be momentous. If the right course is followed a staggering blow will be dealt at robbery in high places, viz., in the directors' rooms of corporations. That a full bench of the Supreme Court sat recently to hear arguments on the constitutionality of the collateral inheritance law shows how vital is the principle involved and the force of the precedent to be established.

It has been a week of catastrophe, in which the elements have wrought sad havoc with property and life. Drought long continued has made an outbreak of fire doubly threatening, and the long list of forest fires testifies to the ruin compassed and homes threatened. Few of the large cities have escaped serious fires, but Boston has been peculiarly unfortunate. On the afternoon of the 15th a fire started in the tenement house district of the extreme South End, bordering on Roxbury, and ere it was subdued it had destroyed a schoolhouse, fire engine house, one hundred and sixty odd wooden and thirteen brick buildings, rendered more than 1,000 families homeless and stripped an area of twelve acres of property valued at \$500,000 approximately. Aid from the municipal government and from individuals to the homeless, foodless and rainmentless poured in swiftly, and none seem likely to suffer severely as the result of the catastrophe save those whose all was uninsured. Like a beacon and a safe harbor the Ruggles Street Baptist Church stood out on

the outskirts of the burned district, saying to all, "Seek us if you need aid," and the superb way in which pastor, people and the church's trained workers sheltered, fed, clothed, healed and solaced the unfortunate has taught the city a lesson such as it has not had in many a day, that there is no institution in society comparable with the church as an agent of relief in such a crisis, and no form of a church so efficient as the one that week in and week out opens its doors, provides a dispensary, nursery and the other features of the institutional church. In Western New York, Pennsylvania and Minnesota excessive rainfall has flooded the streams and swept away property of great value, while Chicago, Milwaukee and the other towns along Lake Michigan saw such sights on the 18th as are commonly associated with perils on the ocean. Twenty-eight vessels foundered in sight of Chicago alone and as many sailors lost their lives.

Public interest for a time will be diverted from the debate in the Senate upon the tariff *per se* to the investigation of the charges freely made that the great industries and aggregations of capital termed trusts have shaped the final form of the Wilson bill, so that if passed as they decree senators procuring that result will receive generous pecuniary reward and the trusts be guaranteed abnormal profits. Senators Hunton of Virginia and Kyle of South Dakota admit that they were approached by agents of persons interested in a tariff that would protect and enrich them, who offered bribes for their votes, which they spurned. A well-known journalist, over his own signature, has published a somewhat circumstantial account of the way in which the sugar trust secured from the Senate committee the reported amendments, which if passed by Congress will, it is estimated, put \$50,000,000 in the coffers of the trust. The journalist's charges include the administration, for the proposed legislation is, according to him, simply the price paid for the sum of \$400,000 placed by the sugar trust in the hands of the national Democratic committee in 1892, and expended by Hon. W. C. Whitney in furthering the election of Mr. Cleveland. So much for the charges. The Senate could scarcely ignore them, inasmuch as two of its members conceded that bribery had been attempted, and inasmuch as the history of the manipulation of the tariff bill by the Senate committee was conceded by public sentiment to give the color of truth to the charges. Hence Senator Lodge's resolution demanding investigation was passed without serious opposition and was amended so as to be most inclusive and free from partisan bias. Vice-president Stevenson did his work well in the appointment of a strong committee—Senators Gray, Lindsay, Lodge, Davis and Allen—and they are now at work. Unfortunately, they have decided to sit with closed doors. If they mean business—which the country demands—the white glare of absolute publicity would seem to be best. A graver charge calling for more absolute candor never came before a Senate committee.

In the intervals allowed for the discussion of questions other than the tariff, two commendable steps were taken in the Senate last week. It passed the lottery bill for which we have been contending and which Senator Hoar has been "fathering" and

pressing strenuously and ably. Unless materially altered by amendments made necessary in order to secure favorable action, ratification by the House and the signature of the President are the only steps necessary now to insure a law which if enforced will give the lottery companies serious trouble to circumvent. It may reduce the dividends of the stockholders in the lottery and express companies of the country, but it will save money for countless thousands of our people stricken with the dread disease of wanting to get much for nothing. Recent reports from Kansas and Missouri indicate that those States have lottery schemes almost as formidable and quite as evil as the Honduras Lottery in its Florida domicile. It will be remembered that the mission which brought the venerable John G. Paton to this country was the enlistment of the United States in an international co-operative movement prohibiting traffic in firearms and liquor in the New Hebrides Islands. As a result of his labors memorials urging this course were presented to the Senate last August. The committee on foreign relations has at last reached a conclusion, viz., that we ought to help in such a commendable work, just as we have in the Congo Free State. May the Senate accept the recommendation!

When the New York Legislature adjourned we remarked that the time had come when Governor Flower was "to show whether he was a puppet or a man." Since in his veto messages of last week he so freely questioned the motives of the New York legislators, possibly we may be pardoned for expressing the opinion that time has shown that the governor is a "puppet." Every measure for the purification of the government of the cities of the State, especially those referring to the city of New York—save two—has met with his veto, and he has gone out of his way in his most recent messages to attack the characters and impugn the motives of those who favored the measures he—or rather Tammany—disapproves. Indeed, in his subserviency he has gone so far as to eulogize his master, informing the citizens of the metropolis how honest and disinterested their rulers are. He refuses to sign the bill appropriating funds to enable the legislative committee to continue its investigation of New York City affairs. He has given the present police and park commissioners a new lease of life, spurning the opinions of the Chamber of Commerce, the City Club, etc. But if he and his masters think that the investigation will not proceed nor the reforms come in time, they do injustice to the citizens of the city and the State, for, as a matter of fact, the expenses of the investigation will be paid by popular subscription rather than that it should lapse, and the formation of a State federation of municipal leagues last week and the adoption by it of a series of propositions which it will press upon the constitutional convention is an omen of what Tammany and all kindred spoils organizations must reckon with in coming years.

The conference at Cleveland between the miners and the operators of the bituminous coal mines of the Interior came to naught, making the situation worse, if anything, and a conference of the operators subsequently held in Pittsburgh intensified the disposition of the employers to persist in refusing the demand of the miners to raise their wages,

a demand that Prof. E. W. Bemis of Chicago University declares just, an opinion in which not a few good men agree. The miners are likely to lose, owing to the willingness of some of their number to accept the present wages, thus permitting some collieries to mine and sell and making a complete tie-up impossible. Moreover, negroes from the South are being substituted, as are Italians from the East. Naturally, such a course makes violence almost certain. Should the strike continue a few weeks longer grave complications will follow. Already many factories have shut down, owing to the scarcity and price of fuel, and at least two railroads—the New York Central and the Grand Trunk—have curtailed their train list, and all the railroads have taken advantage of their legal right to seize coal *en route* to individuals and lay it up for use in maintaining their service as common carriers. Our Chicago correspondent describes the situation at Pullman. From Philadelphia comes the report that Mr. T. V. Powderly, formerly chief of the Knights of Labor, has been charged with conspiracy against the present officials and expelled from membership in that order. Mr. Coxey and two of his lieutenants have been sentenced to twenty days' imprisonment in the jail of the District of Columbia. Thus collapses a visionary crusade of a man whose motives were as questionable as his methods. The course of events at the International Miners' Congress in Berlin has been suggestive, tumult being the normal state, resulting finally in the ascendency of the Socialists, the suppression of the conservative German delegates and the withdrawal of the entire English delegation.

Dissatisfaction among the Welsh Liberals has cropped out anew and leads an observer at this distance to fear that they are imitating the Irish in not possessing an eye for historical perspective. A bill for Welsh disestablishment has been introduced which is so excellent that it has called out, during the past week, from the Anglican Church a columbiad of denunciation. That the bill should be pressed before the registration bill or the budget is nonsensical to contemplate, yet such is the contention of the more radical Nonconformist Welsh. The complimentary dinner to be given in London to Captain Mahan of the cruiser Chicago occurs on the 24th and promises to be notable in two respects—first, as a tribute of English men of letters to the supremacy of an American author in the study and understanding of a phase of British history, viz., her relative maritime importance, and, second, as an opportunity for cementing by word and action the brotherhood of the English-speaking peoples. The formal opening of the Manchester Canal by Queen Victoria signalizes the completion of commercial enterprise fraught with much import to British commerce. By the deaths of Henry Morley and Edmund Yates the ranks of English literary men suffer serious impairment.

Allusion was made last week to the then latest phases of the relation between the papacy and France. During the week new evidence has been given of the intention of the present ministry to be firm as well as catholic, a course which has commended itself to the House of Deputies, which, by a vote of 334 to 142, sanctioned the course of Premier Casimir-Périer in compelling the papal nuncio, Mgr. Ferrata, to apologize for sending a circular letter to the French bish-

ops, criticising the law against which the Archbishop of Lyons subsequently rebelled and suffered thereby loss of income and the humiliation of an order from the Pope requiring assent to the law. The Pope, for reasons of his own, has been playing into the hands of the French republic of late, but if, as the French premier said last week, henceforth the ministerial policy is to "conform to the principles inherited from the revolution," then Leo XIII. may change his tone. Indeed there are some who say he has already, for the official list of those soon to be made cardinals does not include a single Frenchman. The execution of the anarchist, Henry, in Paris and the shooting to death of five Spanish anarchists in Barcelona show that law is still supreme on the Continent.

Chancellor Caprivi has at last declared his opposition to the return of the Jesuits to Germany. This declaration, coming, as it does, as a supplement to similar expressions by several potentates of the minor states of the empire, and after a very general uprising of the Protestant population protesting against an agreement by the federal council with the Reichstag, apparently puts an end to the hopes of the Clericals, but it must also raise questions as to the candor of Caprivi. Italy's ministry came within nine votes of defeat last week. Crispi's problem is by far the most herculean of any European statesman, as is the plight of the Italian people the most desperate. Servia is seething just now and threatens to be a storm center where a cyclone may develop. Greece is grievously smitten, in that the recent earthquakes have made homeless so many that Greece in her poverty cannot possibly give the required aid, and the friends of that picturesque people who, through personal observation or study of her literature, have profited by contact with the life of ancient or modern Greece, now have an opportunity to show their gratitude. Our ex consul in Athens, Prof. J. Irving Manatt, now of Brown University, is doing much to make the needs of Greece known, and he will see that any aid contributed accomplishes its mission. Portugal is thought to be using Great Britain as an intermediary in reversing Brazil's recent decision to sunder diplomatic relations with Portugal. Just now the Portuguese in Brazil have the protection of Great Britain. Latest news from Venezuela tells of an earthquake on April 28 that killed several thousand people in the state of Los Andes, but local charity seems adequate. In 1812 Congress sent \$50,000 to Venezuela for relief of a similar but far greater disaster. Japan's parliament met on the 12th, and the anti-foreign faction was defeated in its attempt to oust the present ministry—a result pregnant with blessing to Japan, as the future will prove.

IN BRIEF.

McCormick Seminary seems to have been Hobson's choice. He will teach apologetics and his name is Benjamin L. Hobson.

Emilio Castelar, formerly president of the Spanish republic, is orthodox. His reasons for putting no faith in socialism as a remedy for evils—industrial and political—are "the vile nature of man" and "the unescapable laws of the universe."

Chicago has a mayor who not only refuses to prevent Sunday ball games, but ac-

knowledges frankly that the only reason he does not play ball himself that day is because he is in his office at the City Hall working on municipal business. And this is the man that Mr. Stead put faith in!

With England busy investigating the moral *versus* the financial aspects of the opium question, it hardly seems best for us as a nation to do ought to make the drug cheaper or easier to obtain. Yet the Senate last week voted to retain crude opium on the free list and to reduce the duty on smoking opium fifty percent.

What seems extravagance oftentimes is thrift. An expert underwriter of Boston says that if the city would pay \$15,000 a year to a thoroughly equipped man capable of enforcing rigid discipline in its fire department and armed with authority to enforce it, the citizens' insurance premiums would be \$1,000,000 less per year.

An exceedingly valuable innovation in the Annual Encyclopedia of 1893, issued by the Appletons, is the department recording gifts and bequests for public purposes of \$5,000 and upward during the preceding twelve months. That some conception of the duty of the wealthy to the public has taken root may reasonably be inferred from the total of last year's beneficence, viz., \$29,000,000.

In the drift of today away from individualism toward socialism the time may soon come when it will be apropos to cite Julia Ward Howe's witty rebuke to Charles Sumner, whom she once invited to meet a distinguished actor. Sumner refused, saying, "I have got to that period when I have lost all interest in individuals." "Why, Charles," she said, "God has not gotten so far as that."

The use of individual cups at the Lord's Supper has already been adopted by several churches, and there can be little doubt that this custom will spread rapidly. The Central Presbyterian Church of Rochester, N. Y., at its last communion service used 2,040 small cups, each containing about a teaspoonful of wine. The time occupied in distributing them was less than when only a few cups were used.

Confirmation of the position taken in our editorial on the present state of affairs in Japan is found in this statement made last week by Rev. S. L. Perrin, the Universalist missionary to Japan, now in this country:

Before having studied the situation on the field itself I was prepared to believe that the so-called orthodox missions in Japan were more of less of a failure both in methods and results, but I make cheerful acknowledgment that I was wrong.

There are many women who prefer to exert their influence upon politics as did the women of Lexington, Ky., the other day, who, meeting a man wearing a Breckinridge button in the lapel of his coat and he offering to walk with them, said: "We should be delighted with your company, but we cannot be seen in public with a man wearing that button; neither can we receive such a man at our home." The Union League Club of Chicago has decided to drop Mr. Breckinridge's name from its roll.

The People's Church, Boston, has provided a place where bicycles will be cared for during church service and invited people to come to church on their wheels. This is a step which other churches alive to their opportunities will follow. A bicycle shed is certainly a not less appropriate appendage to a meeting house than a horse shed. The churches cannot stop cyclers from Sunday riding by rebuking them for it in their absence, but may by hospitality win the presence of many of them. It is as proper to go to church on a wheel as in a carriage, and sometimes more convenient.

Rhinelander, a typical town of Northern Wisconsin, is to have a church alliance, chiefly as a result of the initiation and planning of Rev. J. H. Chandler, the author of the series of articles on our theological seminaries concluded this week. The Baptist, Methodist and Congregational churches have united with the W. C. T. U. to promote temperance reform, to secure Sunday as a day of rest for all classes of people, to administer charity properly, to cultivate a spirit of brotherhood between wage-earners and employers, and to encourage whatever belongs to good citizenship. Federation against evil is as necessary and as feasible in the country as it is in the city.

At the recent graduation exercises of the divinity school of Chicago University, the attitude of the school toward the higher criticism was defined by President Harper and Professors G. W. Northrup and Galusha Anderson. Each man spoke candidly, suggestively, and all that was said must have gone far to confirm the faith of the Baptist constituency in their theological training school. Professor Anderson's personal motto deserves publicity. He said:

I propose to receive nothing simply because it is old; I propose to receive nothing simply because it is new; I propose to receive both that which is old and that which is new on good and sufficient evidence. But when that which is new asks for my assent I propose to put myself on Baconian ground and everlasting ask for the facts.

A Boston clergyman was subjected to considerable criticism recently because he ventured to express his opinion frankly concerning the quality of Mr. Ibsen's drama *Ghosts*, to see and hear which all the truly up-to-date people had flocked. Those who decried the alleged impertinence and ignorance of the preacher, must now reckon with the veteran dramatic critic of a leading Boston weekly, who says that Mr. Ibsen's play

Is one which a saddened satyr might have written under the impulse of morbid introspection. . . . It might be very realistic to dramatize an abscess with exact truth to nature, and to lance it on the stage; but the flow of pus would not be any less sickening to witness because it was real; and beside, the operating-room of the hospital or of the surgeon is the place for opening the abscess.

And yet there are some persons who clamor for realism in fiction, the drama and art.

An Agawam farmer went to the wayfarers' lodge in Springfield to secure, if possible, laborers to work on his farm. He offered to each man the opportunity of earning \$25 per month beside board and lodging. Each one of the forty-five refused in terms that were as emphatic as they were impolite. The demand for farm laborers in New Jersey and New York is far in excess of the supply procurable at the bureaus in New York City, not because there are not men out of employment, but because they prefer to loaf and accept charity in a city rather than work in the country. It is easy to decry this state of affairs. It is far more difficult to suggest the solution. There are some who think sentiment and pseudocharity have had their day and would like to see a rigorous application of the Pauline injunction, "If any will not work, neither let him eat."

We were not fully informed concerning a step proposed by Rev. Doremus Seudder of the East Congregational Church, Brooklyn, N. Y., to which we made reference last week. Having found from statements made in a prayer meeting of the church that many of those present—the subject of the meeting being Good Citizenship—never took part in primaries and did not know how to proceed in order to connect themselves with their political organizations, he suggested the appointment of a committee to collect information for all parties and to use it so that every citizen connected with the church should have no excuse for not doing his duty. This excellent idea has attracted much attention, and

Dr. Scudder was to read a paper on the subject before the Clerical Union of New York last Monday. No suggestion of political partisanship belongs with his plan, which is in line with the wisest efforts after good government now attracting so general attention.

The best of the good features of the *National Baptist* of Philadelphia was the department of the Rambler, where the editor, Dr. H. L. Wayland, gave himself free course in the shrewd, pertinent and always readable observations which appeared every week on the first page. Since that paper has had to be given up for want of sufficient support, it is a satisfaction to know that Dr. Wayland will still be heard from in the *Examiner* of New York, which has long been one of the best edited of our denominational exchanges and now adds to its strength by taking to itself the *National Baptist*. Rev. Dr. Edward Bright, who died May 17 at the age of eighty-six, bought the *Register* in 1855 and changed its name to the *Examiner*. In nearly forty years' service as a religious journalist he won a high place in his chosen profession and held many trusts in his denomination. We wish for the paper in the hands of his successors continued prosperity and advancement in influence.

Hon. Carroll D. Wright was approached by an interviewer recently and an effort made to secure his views on some of the problems of politics. "Pardon me," he said, "I am scrupulously careful to keep out of politics, for the minute I transgress this rule my value as a statistician is gone." There are some who believe a clergyman should be equally discreet, and there are others who look to their spiritual shepherds for advice on questions of state. Our observation is that clergymen who affect omniscience are not omnipotent. And yet, in view of what he has accomplished, we must respect the opinion of Dr. Charles Parkhurst, given to the students of Union Theological Seminary last week:

The hope of the American civilization, like the ancient Hebrew, is still vested in those whom God has chosen to be His prophets. Ninety per cent. of the civic and political questions being ethical, what reason is there which prevents pulpit prophets from marshaling the army of events? They used to do it. Why not now?

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The Strike at Pullman.

This strike still continues, although to an outsider it seems as if there were no cause for it. The company offered to give a committee of the workmen access to the books, in order that they might be convinced that contracts had been taken at a loss and that everything had been done that could be done to secure work for the men. True, wages had been lowered, but back rents had not been called for and extra improvements had been made simply that the men might not be idle. But labor leaders interfered, said the proposition to have the books examined amounted to nothing, that what the men wanted was the wages of last year, and that these must be given or they would strike. Complaints were also made against some of the bosses, but before there had been time for an investigation the strike was on. No one believes that the majority of the men are in sympathy with their leaders, or that they really expect to gain anything by their action. They are simply compelled to do as they are told. There have been no evictions from the company's houses as yet. Probably there will be none till times are better and other men are willing to take the places now vacant.

This strike is discouraging because it has been the aim of Mr. Pullman and his agents to build up a model city, in which every

one may enjoy, at a moderate expense, the very best that sanitary science and wise management can furnish. If wages have been low, provisions have been low. The cost of living has fallen even more rapidly than the wages. Still it must be admitted that a great many people who enjoy the social and other advantages of Pullman are never quite willing to submit to the discipline by which it has been made what it is. Whether some sort of co-operative arrangement here would work well is a question that has not yet been answered, if it has even been considered. At present the company is more than willing to have the works closed. There have been no acts of violence and no disposition to destroy property. The city of Pullman represents only a small part of the business which is carried on under that name. It is the entire company which declares a dividend or suffers a loss on its stock.

Sunday Closing.

There is a new interest in Chicago in favor of the Sunday closing of theaters and saloons. It takes the form of a demand that existing laws be enforced. There is no reason why these laws should not be enforced. They were made to be enforced. If the people really make it evident that they intend to agitate till these laws are enforced, our public officials will carry out their wishes. Tuesday evening an immense meeting of representative citizens was held in the Peoples' Institute, and ringing words were uttered by such men as Drs. Withrow and Goodwin which ought to convince the mayor that the better classes are in earnest and that they will hold him to his antecedent promises to execute the laws. The popular uprising on the West Side prevented the opening of the Garfield Park races. Another uprising ought to be equally effective. We await the result with less of hope than of fear.

Dishonest Elections.

The Grand Jury, specially called to consider the charges of dishonesty in the last three elections, has now been at work more than a week. Having found reasons for indictments against certain persons for fraudulent voting, it decided to be thorough in its investigations and ask for the ballots that were cast at the last election. These election commissioners refused to furnish, although ordered to do so by Judge Chetlain. Thursday these commissioners were fined a thousand dollars each for contempt of court, and immediately gave bail for appearance at another court next Monday, when, if the case goes against them, it is said they will appeal to the Appellate Court and thence to the Supreme Court, if it be necessary. It is generally thought that the case will be decided in favor of honest ballots and that the commissioners will have to comply with Judge Chetlain's order and furnish the ballots. Undoubtedly these will show that great frauds have been committed.

Liberal Progress.

In a recent sermon, Rev. Jenkins Lloyd Jones, who has hitherto called himself a Unitarian, proposed to his congregation to pay back the money received from the Unitarian body toward the erection of their church, and then proceed to the erection of a large block near their present site, containing such rooms as a religious society may need, and cut loose from the Unitarians altogether. What will be the outcome of the proposal is not yet certain. At the close of the Unitarian conference, which

has just been held in Chicago, Mr. Jones proposed to withdraw from its fellowship and declare himself in favor of larger liberty than he now enjoys, but was not permitted to do so, the conference itself expressing sympathy with him in his desire for entire religious freedom. At the last meeting of the Methodist Social Union the question for discussion was whether the old disciplinary law which prohibits dancing and some other amusements should be retained or modified. While there were some very earnest pleas for a change in the law, the majority favored its retention.

Baptist Heresy.

There is a strong purpose on the part of not a few Baptists to charge President Harper of the university with heresy. Although he believes in the higher criticism and accepts such of its conclusions as seem to him well established, those who know him best know that no man has a more profound reverence for the Scriptures than he, and that few men are doing more than he to create an interest in their study. Nevertheless, there are some who are afraid lest heresy be taught in the university, and are especially fearful lest it be taught in its theological department. This latent fear gave additional interest to the closing exercises of the theological school when President Harper expressed his gratitude that the professors in this school are neither destructive critics nor materialists nor content to turn their faces away from the sun, but are earnestly seeking for the light which a knowledge of all the facts will give. Professor Northrup expressed himself as completely in sympathy with these opinions and as believing that everything is to be gained and nothing to be lost from the fullest investigation of every department of Christian learning. Professor Northrup has the chair of systematic theology. Professor Anderson, a former president of the old university, while heartily in sympathy with the most thorough research, said he was not yet ready to accept the extreme conclusions of the higher critics, even if this conservatism should mark him as one of those who turn their faces away from the sun. With two of the professors of this department in Europe pursuing special studies, and others under appointment well-known as wide-awake men, there need be no fear that this school of the prophets fall into the ruts of conservatism. Nor is there any more reason to fear lest it cut itself loose from the old moorings and prove untrue in any respect to the teachings of the Word of God.

Chicago, May 19.

FRANKLIN.

FROM LONDON.

May Meetings.

The "May meetings" of religious and philanthropic societies are now in full swing. The number steadily increases year by year, but there is little, if any, diminution of public interest and support. Some 350 gatherings will have taken place before the end of June, as many as eighteen being held on one day. The jubilee of the Society for the Liberation of Religion from State Patronage and Control has been celebrated, with rejoicing over the introduction of the Welsh disestablishment bill. The Baptists have just concluded a crowded ten days of anniversaries, during which they passed a resolution condemning lynching in the Southern States of America. The one cause for anxiety in connection with these annual

celebrations is that all the large foreign missionary societies find themselves with heavy financial deficits. Baptists are over £14,000 in arrears. The London Missionary Society, with which Congregationalists are identified, is in even a worse case, its debt exceeding £33,000. The (established) Church Missionary Society comes next with an adverse balance of £15,000, the Wesleyan deficit is £6,000 and the United Methodist Free Church Society is £500 in arrears. The grand total is nearly £70,000. The situation is grave, but not without redeeming features. In a short time the London Missionary Society has raised about £5,000 toward its deficit, and it is hoped that next year, when the society celebrates its jubilee, the debt will be wholly swept away. Extended operations, rather than diminished contributions, explain most of the arrears. Despite depression of trade and building society crashes, the contributions of the Baptist churches, for instance, are £800 in excess of the previous year and that soon after raising £111,000 as a special centenary effort. There is a danger that these large societies rely too much on "spurts"; we want more systematic, pledged giving.

Educational Holidays.

American visitors to Europe this year will find numerous attractions. For ministers there is the Mansfield summer school of theology at Oxford, extending over July 16-28. Principal Fairbairn explains that this is primarily intended for hard-worked pastors, who cannot otherwise secure the advantages it offers. The subjects include Philosophical and Systematic Theology, Old Testament Theology, New Testament Theology, Apologetic Theology, Church History, and Pastoral Theology, while two special lectures will be given on The Limitation of the Senses, and The Physical Reactions of Mental Emotions. The lecturers are men of the first rank, including Canon Cheyne, Dr. Sanday, Professor Ryle, Dr. Fairbairn, Professors A. Seth, G. A. Smith, A. B. Bruce, etc. Fifty shillings will purchase a ticket, and £5 will cover the whole cost of the fortnight. The Grindelwald Conference extends from June 30 to the middle of September, and is divided into five sections. Specially attractive is the program for the Young People's Month (Aug. 11-Sept. 7), organized by Mr. F. A. Atkins for the readers of *The Young Man and the Young Woman*. Ten guineas pay for a twelve days' tour, arrangements being made for a longer stay and returning by other routes. The latter part of the conference, which is distinctly educational, is modeled on the lines of Chautauqua. A theological conference on a small scale will be held at Lancashire Independent College, Manchester, June 25-27, board and lodging for ministers being provided in the college at low rates. Two interesting jubilee celebrations will take place in London—that of the Y. M. C. A., from May 31 to June 7, that of the Salvation Army on July 5, 6. Both will take the form of international conferences and be attended by delegates from all parts of the world. Each organization is aiming to raise a large jubilee fund—the Y. M. C. A. £40,000, toward which £22,000 have been secured, and the Salvation Army £50,000, toward which General Booth himself contributes a legacy of £20,000, left him without conditions.

Dr. Horton and the Apostles' Creed.

Few men in the London ministry arouse so much interest as Dr. R. F. Horton. His development is being closely watched by

diverse sections of the community, who are wondering where his views on the Bible, revelation, inspiration, etc., will eventually land him. The Hampstead preacher has the faculty, rare in one so young, of going steadily on his way with quiet self-confidence, unmoved and apparently unimpressed by either praise or blame. He well understands the art of silence. It is characteristic of Dr. Horton that up to the present he has not taken the slightest notice of Dr. Parker's vigorous handling of him in his *None Like It*. The City Temple preacher's copious vocabulary might have been poured over the proverbial duck's back for all the effect it seems to have had upon the author of *Verbum Dei*. Not a syllable of retort has escaped Dr. Horton, although, of course, he may be silently forging a thunderbolt in the secrecy of his study. If Unitarians hoped sooner or later to claim Dr. Horton as their own, as some probably did, they have recently received a rude shock. On a recent Sunday evening he took the Apostles' Creed as the subject of his artisans' lecture and expounded it piece by piece. After commenting on the first section and avowing his adhesion to it, Dr. Horton invited his working men hearers to stand up and recite the words after him. He treated the second article in the same way, expressing "infinite regret" that here they had to "part company" with a large number of thoughtful and earnest men, and similarly dealt with the "glorious and thrilling words" of the concluding section. He was careful to request those of his hearers to abstain who could not conscientiously repeat the formula, but practically the whole congregation joined in the affirmation with impressive effect. The *Christian World*, a staunch supporter of Dr. Horton, has mildly, but firmly, rebuked him for inviting his hearers, under the spell of his eloquence and probably without previous careful thought, to subscribe to such doctrines as that Christ descended into hell, that He will come to judge the quick and the dead, and the resurrection of the body. Dr. Horton has a new book in the press; it bears the striking title, *Cartoons of St. Mark*, and consists of a series of discourses recently delivered at Hampstead.

The Religious Press.

A word as to the religious press of Britain. A dominant factor in the production of a weekly newspaper is the price at which it will sell, and in this country this is largely affected by the method of distribution. Only a small proportion of readers send annual subscriptions to the publishers, most of the papers being circulated by news agents, who supply their customers, regular or irregular, from bookstall or shop. This naturally tends to keep the price down. With two exceptions—the *Guardian*, the leading High Church organ of the establishment, and the *Record*, the Low Church, or evangelical, organ, which sell at sixpence and fourpence, respectively—all the weekly religious journals are published at the popular penny, including the *Church Times*, aggressively High Church, and the *Rock*, evangelical. The "church" papers are fewer in number and have a less average circulation than the Nonconformist journals, which are generally more enterprising and as a whole more truly representative of the English people. The latter, however, by reason of their low price, are much less solid and substantial than the best Christian journals of America. For instance, we

have no religious weekly in this country which for artistic get-up, high-class printing, quality of paper and permanent value could be placed side by side with the *Congregationalist*. British papers give more space to news, reports of meetings and conventions and descriptive paragraphs and have less purely editorial writing than their American contemporaries, which, again, carry the departmental system farther. Secular matters occupy a quite subordinate place in most of our religious journals, and "business" and finance are left severely alone.

Leading Nonconformist Journals.

The *Christian World*, with its weekly circulation of a hundred thousand copies, stands at the head of the Nonconformist press. It is certainly a marvel of cheapness; its normal size is sixteen five-column pages, frequently enlarged by four, and occasionally by eight, pages. It is edited by James G. Clarke, M. A., son of the late editor, who founded the paper thirty-eight years ago. It goes in strongly for disestablishment, and the bulk of its readers are Congregationalists. The *British Weekly*, started eight years ago, ranks next to the *Christian World* in influence, though the *Christian* comes before it in circulation—the one printing between thirty and forty and the other between fifty and sixty thousand weekly. The *Weekly* is edited by Dr. Robertson Nicoll, who was formerly a minister of the Free Church of Scotland, but relinquished pastoral work through weak health. Under his able editorship it combines a high spiritual tone with pronounced literary qualities. It has a strong Presbyterian flavor and circulates largely in Scotland. The *Weekly* cannot compare with the *World* as a comprehensive newspaper and appeals to a more limited class. Though decidedly liberal, the *Weekly* is rather more cautious than the *World*, which has long had the reputation of being very "broad" theologically. The *Christian* represents the old type of strictly orthodox Christianity and concerns itself with evangelistic and missionary work. The *Christian Commonwealth* was launched thirteen years ago by a Kentuckian, Dr. W. T. Moore, late of Cincinnati. He is a Disciple and vigorously advocates the principles of that body, laying special stress on baptism. Latterly the *Commonwealth* has become specially famous for its interviews, which, by the way, are coming more and more into vogue in both daily and weekly papers. The British religious press is weakest in its purely denominational organs. The *Methodist Recorder* is a large and well-edited, if somewhat dull, representative of the older and more conservative Methodism; the *Methodist Times*, the mouthpiece of Mr. Hugh Price Hughes, is the vigorous exponent of aggressive young Methodism. But the *Baptist* and the *Freeman*, rival organs, the *Presbyterian*, the *Primitive Methodist* and like papers cannot be described as powerful journals. The *Independent*, the Congregational organ, is one of the best papers of the kind, and is edited with great devotion, high purpose, and ability by Rev. D. Burford Hooke. It is doubtful whether British journals, as a whole, play so important a part in church life, or have so strong a hold upon the congregations as those of America. We have no "club" system, and a church, as a church, rarely interests itself in any paper, not excepting the denominational organ.

Forward Movements in Theological Training.

By REV. JOSEPH H. CHANDLER.

VI. Progressive Orthodoxy at Andover.

Casaubon wrote of England in Cromwell's time, "Theology rules there." This remark is very applicable to the Andover of twenty years ago, when Professor Park was at the height of his influence. Then the important thing in seminary study was, by general consent, the lectures of the middle year in systematic theology. The junior year was a preparation for these lectures in the study of Greek and Hebrew exegesis; the senior contained a course in church history and another in homiletics—the one extending the students' vision of theological thought and the other teaching him how to use his material in the pulpit; but the substance of sound doctrine which he was to expound was supposed to be contained in that system of "improved and consistent Calvinism" which was the sole subject of study in the middle year. So important did these lectures seem that students used often to come on from other seminaries, when differences in the time of beginning or closing the school year allowed it, to learn so much as they could of the system in a few weeks, and the possession of an Andover man's note-book in New Haven or New York was a great treasure.

I was one of the students who came from New York to hear Professor Park's lectures to the last class who received from him the full course, and spent several weeks of the summer vacation in copying the entire system from a borrowed note-book, with little doubt that I should find in it a final philosophy of the plan of salvation. I remember sitting for hours under the apple tree near Bartlet Hall on a warm June evening and hearing a member of the senior class, who was a diligent student and had a remarkable verbal memory, go over about the whole system in outline, and show how superior it was to the older forms of Calvinism of Princeton and Union.

It was the custom then, at least for young graduates, to preach a good deal of their theology. When the system was still in my mind, from fresh contact with it in the borrowed note-book, I was able to review it in part in almost all the sermons which I heard from two Connecticut pulpits in August, 1880, at that time filled by Andover graduates of a few years standing. Probably it would require a good deal of diligent search to discover the system in the sermons of any large number of men who are today preaching in New England pulpits. Those who knew it as the insurance agent knows the arguments and facts which he goes over with every candidate for a policy (and this kind of exact, definite and ready knowledge then marked the Andover graduate) have somehow ceased to make use of it in their present preaching. They may not have deliberately discarded it—they have simply grown away from it, they know not how or why. The sudden dropping of the theology of the latest form of improved Calvinism is simply a remarkable illustration of the truth of Tennyson's words:

Our little systems have their day;
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

The system culminating in Professor Park's teaching was attacked, but never

successfully indicted as unsound, nor disposed of by opposing argument; it simply dropped out of notice because it had had its day and done its work (and a great good work it was), and therefore might fittingly cease to be.

But in looking back upon it we should remember that it was a progressive form of orthodoxy. Indeed, Andover has always stood for rational progress. It was the first seminary established in this country which has had a continuous life, and it has been throughout all its history a pioneer in theological education. It was the first seminary to lead in an extended elective system, which it began in 1883 and has been continually improving since. It was the first to make separate provision for a chair of Biblical theology, to provide for a post-graduate fourth year course, and to establish honorary scholarships. It was also the first to include the study of sociology in its curriculum, although it has not made sociology a separate chair, as it is at other institutions. It is natural, therefore, with such a history and with such traditions, that Andover should take the lead in a re-statement of theology. During the last ten years it has been progressive in theology, as always heretofore, and its progress has been—popular impressions to the contrary notwithstanding—in the line of orthodoxy.

The "improved and consistent Calvinism" of the Andover of twenty years ago ceased to be simply because it was not orthodox enough to meet the needs of a more intelligent and more spiritually minded church. Weighed in the balance of the judgment of hearts earnest to know the truth as it is in Jesus, it was found wanting. The orthodoxy of New England theology failed because of its failure to be sufficiently and inclusively Christian. It was not loyal enough either to the Bible, the written word, or to Christ, the living word, to be longer useful. It was the union of a certain form of philosophy with certain parts of Scripture put together into a system and developed into all possible refinements through the process of a series of dialectic controversies, so that even its characteristic truths became exaggerated, and many elements of Christian doctrine which did not belong to the system were absolutely neglected.

For instance, the atonement was taught under one idea, the governmental, as its complete philosophy; and the truth of the freedom of the will was emphasized to such extent as to make holy character the result of a simple choice of right, to the neglect of the vital relations of the soul to the Holy Spirit. Under it the man lived by moral choices rather than by the faith of the Son of God. The system was also provincial and could not be made to assimilate the truth needed in the New England churches for the development of a more catholic form of Christian life and thought to fit them for a wider ministry to all sorts and conditions of men in this country and on the foreign field. The system was Calvinism improved until the process could go no farther; therefore it had to pass away. It

was not because of the worthlessness of the improvements that they so soon lost their first importance; New England Calvinism is not like a tree in the forest from which the tempest has torn some branches, while it left the trunk standing; it is rather like a tree which died first at the roots, and when the trunk fell the branches fell with it. Calvinism had to decrease that Christianity might increase.

I would be glad, if I had space, to attempt a fitting tribute to the influence of the progressive Calvinism of Andover, which we now call the old theology, and to the matchless genius of its teacher, Professor Park. All once his pupils are greatly his debtors, and it would be easy to praise the old system.

But this is a time of theological transition. The only theology to which it is really wise to commit ourselves is one which is being made. Therefore it is impossible to describe the present teaching at Andover as something complete. We can say that they have seen the need of the time and have been both working and suffering for the sake of a necessary reformation in theology, but the end is not yet, and we can better speak of tendencies than results.

Progressive orthodoxy at Andover is something more than a step forward. It goes backward also. It was a leaving of the old framework and beginning again. Its characteristic thing is, perhaps, a return to old necessary and orthodox truths, neglected by the somewhat rationalistic methods of the New England fathers.

The characteristic thing about the new theology at Andover is its wise conservatism, not so much of the truths of the immediate as of the larger past. The movement was first a step backward, because important truths neglected in the then existing system needed to be set forth again that our churches might be "thoroughly furnished unto every good work." The question has been raised, "Has not the new teaching gone beyond the seminary creed?" Whatever be the answer, it has certainly gone behind the creed and introduced some phases of truth which, while not opposed to the creed, the founders never thought about, but which are quite as much a part of the orthodox faith as the things which especially occupied their minds.

New theology is a return from the dominating influence of the New England fathers and the atmosphere in which they looked at certain parts of the Scripture, first, to the primitive sources of Christian doctrine and a more inclusive Scriptural induction. The appeal is no longer to Calvin and the New England doctors, but to Christ and His commissioned apostles. This appeal is by no means peculiar to Andover. It comes in with the new Bible study which we find in every seminary. Traditional ideas about the Bible and its teachings are suspended in order to find by fresh study what the Scriptures really teach.

This purpose was manifested at Andover in the founding of the very influential chair of Biblical theology in 1883, held by Professor Hinck, and the decidedly increased attention of late given to original exegetical

study of the Old and New Testament Scriptures under Professor Moore and Dr. Torrey in Hebrew and Professor Ryder in Greek. There is yet another course in Bible study, especially Biblical history, under Professor Taylor. More than half of the acting teaching force of the institution is now engaged in teaching directly the Bible, and about two-thirds of the electives offered are some form of Biblical study. If it is possible that Andover Seminary has departed from the Bible, it is not from failure to search the Scriptures with Berean faithfulness.

In the second place there has been a return from the peculiar deference to Latin theology which characterizes Calvinism to that earlier, and certainly complementary, interpretation of Christianity which we have in Greek theology. If the Greek influence is now in the ascendant it is not to destroy what is true in Calvinism but to fill it out on the weak side.

In the third place there is in the new theology a return to the incarnation as the central doctrine of Christianity. The thought of God, the relations of God and man, the atonement and the redemption are reinterpreted with reference to the historical fact that "the word was made flesh and dwelt among us." Of the new theology, as of the heavenly city, it may be said, "The Lamb is the light thereof."

In the fourth place the newer teaching of the atonement is a return to many elements of Biblical truth neglected in the governmental theory. It presents the earlier ideas of Anselm and later ideas of Bushnell in a form of reconciliation. Says Professor Harris, "Christ satisfies the law because He is the perfect law, and because He brings the perfect law to gradual realization in the lives of His followers." Again, "The righteousness of God is the very character of God. The realization of righteousness in His children is that which satisfies the righteousness of God."

In general there is in the entire scheme of study a return from the region of philosophical speculation to that of historical reality. This fact impressed me in a lecture which I heard on the subject of the sufferings of Christ in the course of systematic theology. The fanciful things which were treated in mediæval theology under this head were simply omitted. The things stated were gathered from a careful study of Christ's life and death, interpreted by a knowledge of the human heart. It is a relief to have Anselm's essential thought without Anselm's scales. The return to Christ as the center in theology has brought "a return to reality, to the truth of fact, of history, of creation, of humanity, of the divine method of revelation."

Perhaps we have said enough to justify the statement that the theology of Andover is as truly conservative as progressive. It is a reaction in some degree from rationalistic Calvinism—which in method and spirit was dangerously near to that of Unitarianism, while strenuously opposing it in the letter—to a simpler faith in Christ and a closer adherence to the Bible. In the teaching of theology in three forms, Biblical, systematic and historical, under Professors Hincks, Taylor, Harris and Smyth, the tendency was never less toward Unitarianism than at present, at least in matters of doctrine.

There are, however, dangers at Andover in the direction of Unitarianism and per-

haps worse things, but for other reasons than those commonly given. The peril of Andover is that which is its pride and glory—its high intellectual ideal. It makes much of scholarship; its students are, with very few exceptions, college trained and from the best institutions, and habits of free inquiry and independent investigation are carefully encouraged. This is all to be commended, and yet the strength of the institution may become its weakness, unless the idea of culture be kept subordinate to the idea of service and ample provisions for intellectual discipline be coupled with correspondingly adequate means for religious nurture. It is the over-dominant intellectual temper which leads astray.

Although the special suspicion under which Andover has been placed is almost entirely unwarranted, it is not so safe or so sound that its constituency need not bear the institution on their thoughts and prayers. It does not need much more criticism, but it does need more freedom and more fraternity. It needs praying for that its strength become not its weakness. I am not pointing out a danger which the faculty do not appear to feel and, as a means of practical nurture, the Andover House and Berkeley Temple department have been established and some connection with church or mission work is urged on every student. Perhaps what is needed more than this may be supplied in the chair of homiletics when it shall be permanently filled. The lectures of Dr. Quint, who is supplying the chair for the present, leave nothing more to be asked for in the classroom, but much more is needed outside. Every seminary ought to have a pastor as well as a lecturer on pastoral duties. A man specially fitted to organize the students for religious work, to keep in close touch with their devotional meetings and frequently lead them, to help men out of practical difficulties, which are often melted away in the warm atmosphere of devotion when they cannot be removed in the cold temper of intellectual research, to keep culture subordinated to service and learning to piety, is needed in every seminary, and nowhere more than at Andover. For such office as this a course in home missionary work in the West is better preparation than three years in a German university. All our theological schools are in danger of borrowing overmuch from Germany.

A tour of inspection through several schools for theological training has convinced me that those who speak of them as behind the times and needing radical reconstruction are wide of the mark. If our churches do not have a ministry thoroughly furnished for every good work, the blame cannot be laid at the door of any of these institutions. It is easy to be enthusiastic over the aims, achievements and progressive spirit of each of these several theological schools. Each can be heartily commended to the student for the ministry, though they have not all the same glory but differ as Paul declares the stars to differ. Chicago's peculiar excellence is the inspiration in, and opportunity for, evangelistic and practical activity. It is pre-eminent as a training school for a Christian worker; Hartford's superiority is in its course of study and improved pedagogic methods; Yale Divinity School stands for its catholic spirit and its freedom in the faith; Andover for high scholarship, progressive thought and intellectual independence.

My standpoint in this series of articles

has not been at all that of an expert in theology, but of a practical Western pastor, who has been all his ministry near the front line of pioneer missionary work in country and city. I have simply tried to be a fair observer of the main drift of things and hope to be a true witness to those who have not had the same time and opportunity for investigation, believing that truthful testimony to facts will do something toward removing misunderstandings.

CHRISTIANITY IN THE ARMY.

BY GENERAL O. O. HOWARD.

Conversing not long ago with that venerable author and polished gentleman, Dr. Francis W. Upham, at his home in this city, he remarked: "General Howard, I was well acquainted in the days of Gen. Zachary Taylor with many army officers, in fact since then my acquaintance among them has been quite extended. It appears to me that religion in the army takes on a peculiar complexion." He then gave me the names of several in the army who were men of decided Christian character, yet without pretension or ostentation. He said, "I don't know where I have found more thoroughly good men than in the army, unless I add the navy!" Then he gave the names of Captain Turner, who served during the War of 1812 under Commodore Perry on the lakes, and "Lieutenant Parrott, who displayed not only a marked Christian character, but, as one would anticipate in every such brave man, a remarkable decision and gallantry." I said to Mr. Upham, "I propose to adopt you yourself as an army veteran, for you belong there."

Mr. Upham's physical strength has never been remarkable since his childhood, and so he was not found *in propria persona* on the front line during the war service, but his warm heart and bright mind were always on the field. He thoroughly comprehends every campaign, and can give extraordinary details of the important battles of the War of the Rebellion. If any officer, like General Stone, was not appreciated or received injustice at the hands of officials, Mr. Upham is at once his devoted friend. The most prominent officers of our army have sat at his table in New York, and if there is anything that he loves, next to the works of inspiration which have been the study of his lifetime, it is his loyal compatriots who have served faithfully and honorably in the great war.

Religion in the army differs considerably in its manifestation from religion in civil life. It more readily runs to the Catholic and Episcopal forms. This, doubtless, is due to the army classifications in its social life. There are officers and their families, and these are more or less graded. There are employés and their families. There are also non-commissioned officers and their families, more or less numerous. Many soldiers, too, are married, though the general existing rule is not to enlist married men, and for special exceptions to the rule permission should be obtained. The mere statement of these classes is sufficient to show that it is pretty hard to bring them all together, even for religious worship; and where there is necessarily an exercise of authority by the post commander, the minister of religion is not as free, and no laws can make him so, as the pastor of an outside church.

There are, for example, on Governor's

Island about 500 souls altogether, and I have estimated that about one-half of the whole number attend divine service. They do so in New York City by permission, on the island at the Catholic church Sunday morning, and at the Episcopal church morning and evening during most of the year. In addition to our regular services a small musical band was formed among the enlisted men. Led by this, during one week, many soldiers came together and sang hymns. During the next week the same band carried on its concert in one of the large rooms set apart for the convicts' mess at "Castle William." One or two of my officers, including Chaplain Goodwin or myself, were uniformly present at these exercises. In addition to the sacred songs which were sung, often a few Christian words were spoken. Surely there is no withholding of Christian privileges from any of the 500 souls on this island! Invitations to services are constantly extended by our clergymen to all the garrison, including the prisoners, and certainly there is some active effort to bring the good tidings to every man.

It requires considerable moral courage for any soldier to risk the ridicule of irreligious comrades, and, of course, the hypocritical, who through professions seek advantage, are very soon discovered and exposed. But if a soldier is a veritable Christian the fruits of his religion appear in his increased devotedness to duty. Forming my judgment upon the few examples of this and other garrisons known to me, I believe that the army, made up in a cosmopolitan way as it is, will compare favorably, in point of Christian faith and works, with other classes of men.

There is a prevailing error with reference to work in the army in time of peace. It is thought that the officers and soldiers are necessarily idle because their legitimate, appropriate work is "offensive" or "defensive" warfare. If, however, one should come to a post like this he would find many officers absent, detailed upon important outside duty—some at institutions of learning where there is a military department, some upon boards of examination, some upon staff duty with general officers and others, and some seeking to perfect themselves at our post-graduate schools. The work of the garrison, including military instruction, drills, guard duty and police, keeps everybody active from morning until night—not overworked, it is true, but there is no individual, from private to commanding officer, who is an idler. We may then infer that the anti-religious persons at our posts and garrisons, when you find them, are not made so or developed by a want of industry.

A while ago I received a letter from a prominent clergymen, who desired me to urge the appointment of a permanent chaplain at one of our large soldiers' homes. At that home is had the very best preaching every Sunday, pastors in the neighboring city taking each his turn at the business. I answered that, from past experience, I could not favor his request. We have—that is, some of us have—been trying to get such provision made by law as to give some money to each garrison for the employment on Sundays of clergymen who live in the neighborhood, or who may be obtained for at least part of the year. The permanent chaplains have not been very successful. The reasons for their want of success are

abundant. There are sufficient apologies, but apologies do not bring the gospel home to each individual soldier. But when a neighboring pastor or a visiting clergyman, like Rev. Dr. John Hall, Rev. Dr. E. B. Webb, or Rev. Dr. Lyman Abbott come, every officer and soldier and all the families will turn out and fill the chapel-room to hear him.

This garrison fund in the hands of what we call the "council of administration," a council designated in orders, may be so used as to promote the religious wants of all in the garrison, parents and children. It is hard, in our country, where there is so much jealousy of religious interference, to introduce any complete system which will be above objection, but it is obvious that no garrison ought to be barred out from all moral and Christian training.

Very few chaplains were found with their regiments during General Sherman's spring campaign of 1864, when we were over a hundred days under fire before the taking of Atlanta, but there were some notable exceptions, some godly, brave souls, who were beside dying men on the field after battle, and who never neglected to talk to the wounded and comfort them in the field hospitals, and who were always on hand to preach acceptably to regiment, brigade or division as they could, at halts, find opportunity.

If, instead of men aged and about to retire, men sickly and infirm, who seek the army for rest after long labors as pastors of churches, instead of men who seek the chaplaincy for some personal and selfish end, we could somehow fill these ranks with young, able, devoted, evangelical men, who enter the service for the salvation of soldiers, no Christian officer could, or would, find fault.

SOME NINETEENTH CENTURY PILGRIM FATHERS.

BY REV. AUGUSTUS G. UPTON.

About a century ago Germany was just beginning to develop her great military system. Among her people was a religious sect called Pietists. These people believed in an educated and converted ministry, with freedom of worship, and were conscientiously opposed to war. German formalism and the German military system were obnoxious to them, and consequently they were hardly treated by the government.

Queen Catherine II. of Russia, anxious to improve the quality of her people, invited these Germans to emigrate to Russia, offering them large tracts of land, freedom of worship and immunity from military service. In immense numbers they accepted the offer and three or four settlements—some of which contained more than a million people—were made on the Volga, in Odessa and elsewhere. These communities were so large and complete in themselves and the Russian peasants so inferior to the Germans that the latter did not mingle with the former but remained a distinct people.

Within the last few years Russia has relentlessly begun the attempt to force into the Greek Church all the people within her borders. These German Pietists, no less than the Jews, have suffered from persecution. As many as could have taken refuge in America, but the Russian government has made it extremely difficult to leave the country. They were obliged to sell their property for almost nothing and to steal over the border secretly. Thus, although they may have been wealthy in the old

country, they arrive in America well-nigh beggared, yet they are willing to bear the hardships like our forefathers for freedom to worship God according to the dictates of their own conscience. Great numbers of these people have gone to Dakota, some to Nebraska, a few to Washington and Oregon, and there is a community in Denver never known to any Congregationalist here until recently. They had heard of Secretary Eversz, and invited him to visit them and help in organizing a church.

On Sunday, April 1, a few of us went with him to the service in the afternoon, which was held in a little cabin about thirty feet long by fifteen wide and seven high. It was covered outside with tar paper, held in place by strips of lath, and papered inside with a half-dozen kinds of paper. At one end were two beds, and benches and chairs for the congregation filled the remainder of the space, into which were crowded fifty men and women, besides children and babies. The latter were in goodly number, each brought wrapped in a thick quilted blanket. Instead of bonnets the women all wore small, black shawls tied over their heads. The old men had smooth-shaven faces and wore long, straight hair parted in the middle.

Their forms of worship are quite the reverse of ours. Instead of sitting or kneeling in prayer they always stand, while during singing they keep their seats. In the social meeting the women take part with equal or greater freedom than the men. Their hymns are the old German chorals, sung with just the slightest bit of Russian variation. They love their hymn-book, which has remained almost unchanged for a century or more. One of the first questions these Pietists asked was whether, if they became Congregationalists, they would have to give up the old hymn-book. They repudiate baptismal regeneration and believe in conversion, but they also hold to the idea of a second, or higher, experience into which one comes with great rejoicing after a bitter struggle. Those who can tell of such a personal experience are called "brother" or "sister," and always greet each other with the holy kiss—men kissing men and women kissing women.

These people, while of pure German blood, do not mingle freely with Germans direct from the fatherland. They are about fifty years behind the latter in education and culture, but about half a century ahead of them in spirituality. They are free from formalism, are far more temperate in their habits, they keep the Sabbath with almost Puritan strictness and consider dancing and card-playing inconsistent with a Christian profession.

They are common laborers and in these hard times the men find but little to do, but they want the gospel and they ask us to help them support a minister. They are naturally Congregationalists, for a hundred years of independence in religious matters in Russia has made them so. What could we say to their request? Was it not almost cruel to be obliged to say to these noble people—these Pilgrim Fathers of the nineteenth century for conscience's sake, who had sacrificed their worldly goods for freedom of belief and worship—"We offer you our sympathy and goodwill, we hope we can at some future time give you some money, but we dare not promise it at present"? Must we thus close the door on this first German work that offers in Colorado?

The Home

THE LIVING DEAD.

BY CLARENCE HAWKES.

When freedom calls for heroes in her cause,
And all the air is ringing with applause,
To charge the foe, e'en to the cannon's breath,
And there lay down thy life is noblest death.

When thou art dead to all that life can give,
To take thy place within the ranks and live
And move as others do is braver far,
And on the soul it leaves a deeper scar.

There thou wert dead, and all thy glory shone,
Here thou art dead, and e'en thy death un-
known.

CHANGED IDOLS.

A STORY OF MEMORIAL DAY.

BY JUDITH SPENCER.

The morning of Memorial Day was cold and chill, while sullen gusts of wind and a lowering sky gave promise of rain. From her home on the crest of the hill above the town came Cynthia Blakeman, a basket of flowering plants upon her arm. Her pensive face grew suddenly severe as a tall, fine featured man came from the small house opposite and crossed the road to speak with her.

"It's a bad day for you to be out, Cynthia," James Norwood said, pleasantly.

"I couldn't help coming out, whatever the weather was. But, of course, Memorial Day hasn't the meaning for you that it has for me," she returned, sharply.

The slow flush that mantled his dark cheek at these words showed that she had the power to wound him still, but he only said, "Let me carry that heavy basket, won't you?"

"My, no! I wouldn't have you carry it for—anything! Why, I'm going to the cemetery."

She nodded stiffly and went on, while he stood watching her with a curious half-smile.

"She thinks I'm not fit to carry the flowers she's going to plant on her brother's grave," he said to himself, "not fit to walk beside her to the grave of a Union soldier, though he"—he checked himself suddenly. "Poor girl," he said, and after a moment's pause, "she was so sweet and pretty—once!"

These two had been lovers long ago, and estranged by the first gun that was fired upon Fort Sumter. When the echoes of that gun had quickened patriotism throughout the land into a sudden, glowing fire, it had born no brighter in any women's hearts than in those of the widow Blakeman and her daughter Cynthia.

Inspired by their ardent enthusiasm, the widow's only son had been among the first to answer his country's call for men. And when the young, enthusiastic girl had found that her lover resisted that stirring appeal, she called him coward. When he was finally drafted and sent another to win glory or to die in his stead, she broke her troth to him in a blaze of indignant scorn. It was no excuse in her eyes that his feeble father and blind mother were entirely dependent upon him for their support. Long years afterwards, when the bitterest enemies were beginning to grow reconciled, he had approached her again to plead for a renewal of her early promise, but she made the bitter answer that her lover had gallantly laid down his life in the Wilderness, where

James Norwood's unlucky substitute had found an unknown grave.

But those early, troubled days had brought Cynthia other and deeper griefs than the cowardice of her lover. It was not long after her brother's brave departure when news came of his death. The good old minister had been the bearer of those tidings which broke her mother's heart. A few weeks later, when the young soldier was brought back to be buried in the little cemetery on the hillside, they laid him close beside his mother's new-made grave. Kind and pitiful friends had been quick to offer Cynthia a place by their own firesides when she was thus suddenly left alone in the world. But, with all the self-reliance of her unbending character, she had clung to her old home and grown into lonely middle age beneath its roof.

Each Memorial Day, when the soldiers' graves throughout the land bloomed bright with flowers of remembrance and enduring love, not one was more reverently decorated than that in the little cemetery of Elmwood in which Cynthia's brother lay. He was her hero, her ideal, all that her lover should have been and was not—the lover who was growing old before her eyes, the solitary man whose aged parents, dearer to him than his country, had been dead for many years. Cynthia hardly realized that the years had made an equal change in her.

Cynthia started early this Memorial morning in order to adorn her hero's grave before the little company of veterans should visit it at a later hour with their tribute of flower and flag. When she arose from her knees and stood looking down with admiration upon the handsome star of flowering plants which made a brave decoration for her hero's breast, she was as happy as a child over the success of her new and beautiful idea. The star points of red geranium merged so gracefully into the snowy band of candytuft, and that in turn surrounded a center of pansies of such wonderful, bright blue.

"Well," she said, proudly, "there's never been anything like it here. I guess it will make some talk, and I shouldn't wonder if some would try to copy it, but no one around here has pansies anything like as blue. I know that, well enough, for the pains I took to raise 'em. Here comes Mary Perry now and that young girl who's visiting her from the city. They haven't seen me yet. I guess I'll hide behind the lilac bush and hear what they say about my star."

The lilacs, planted the spring of her brother's death, were now a dense mass of foliage and bloom, behind which Cynthia was effectually concealed, but she could hear each word of the speakers as they drew near and she smiled with pleasure as they stopped to admire her handiwork.

"A red, white and blue star—how pretty and appropriate!" the young girl said. Then, as she spelled out the name on the simple headstone, "Cousin Mary, wasn't this the one you were telling me about? And his sister really believes he was a brave soldier, killed in battle? She doesn't know he was shot as a deserter?"

With each affirmative Cynthia's blanching face grew ghastlier in its indignation, horror and loyal disbelief.

"How strange!" said the girl. "But how does it happen that she doesn't know when everybody else in the village does?"

"Cynthia Blakeman's no great favorite

but there's not a soul in the place been mean enough ever to tell her," the elder woman made reply.

"You see, child, it was this way. When the news of it came, the old minister, Mr. Percival's father, had to break it to her mother, and she somehow made him promise to keep it from Cynthia if he could. It killed the mother, she didn't live two weeks, but Cynthia never seemed to mourn for her as she did for her brother. She made a regular saint of him, and it did seem kind of ridiculous, knowing all about it as we did—and he always was a worthless kind of a fellow. And so it has gone on until this day. But dear me, it's beginning to rain. I declare, I just felt a drop on my face!"

They hurried on, and Cynthia still crouched behind the lilac bush, half stunned by the awful revelation which had come to her without a word of preparation. She could not believe that her hero had been no hero, and yet—if it were the truth? She would go to the minister first and ask him.

Mr. Percival rose from the sermon he was preparing to receive Cynthia. He was a young, almost boyish looking man, and something in the manner of this pale and breathless visitor caused him a vague uneasiness. She dropped into a chair and raised her haggard face to his. There was something in her gaze that fixed his own, and he could not turn away.

"Mr. Percival," her voice was sharp and strange, "I have come to you to learn how my brother died. He was a brave soldier, was he not, and met death—honorably—on the battle field?"

The young minister's face flushed painfully.

"You can't mean," cried Cynthia, "that it isn't true. And after all these years! Tell me, then, is this the truth—was he shot—as a—deserter?"

Wondering how and where she could have heard it, Mr. Percival bowed his head in sorrowful assent. Cynthia arose, her hands pressed close upon her heaving breast.

"And you have known it all these years," she cried. "You, a minister, and yet you were not man enough to tell me the truth! You have let me believe a lie! You have made me the laughingstock of the village! Oh," she stopped with a sudden, passionate sob, "was it right? Was it true? Was it just?"

He raised a deprecating hand. "Miss Cynthia, what else could I have done? My father had the bitter duty of telling your mother the truth, and it killed her! On her knees she begged him to keep it from you, and he yielded to her entreaties though he did not believe a week could pass without its coming to your ears. But in some mysterious way it was withheld, and the years went by and left you happy in your belief. My father passed away, and who was I that I should rashly reveal what he and your own mother had carried in silence to their graves? Judge not too harshly, lest you, in turn, be judged."

Cynthia bowed her head in bitter silence before the young minister's rebuke, and turning away without another word sped swiftly back to the cemetery.

Looking down upon the decorations she cried, with sudden frenzy, "Lies, lies! And no one would let me know!"

She snatched the flowers and flag with trembling hands and scattered them far and wide. Then, throwing herself on her moth-

er's grave, she hid her face upon it and gave way to her despair.

"O mother, mother, mother!" she moaned. "Why did you not let me share your sorrow then and die!"

The hours passed. Fugitive sunbeams and sullen showers fell alike upon the prostrate figure lying there, shaken and torn by the storms of wild emotions. It was almost dusk when she finally arose, put back the masses of her fallen hair, and turned her face toward home. She shrank from meeting friend or stranger now, for how could she hold up her head before them, with the weight of this bitter disgrace so fresh upon her?

At last she reached her lonely home, and her quick eye saw that the little garden, which the season's backwardness had prevented her making before, had been newly dug and planted in her absence. A flush overspread her pallid cheek, and the trusty, steadfast face of James Norwood rose suddenly before her. How resolutely she had ignored his unnumbered kindnesses all through these years and even insulted him with bitter taunts that very morning! And in return he had spent the best hours of his holiday in work for her. She went on toward her door. Here, too, she saw his work. The pile of logs which she had left lying there had nearly all been split and were carefully piled up ready for her use. But what was that red stain upon the half-hewn log, upon the ax, the gravel of the wall and there upon the grass? Could it be blood?

"O God, not Jim!" she cried, as with rapid, though faltering, footsteps she followed the sickening trail across the road and beyond that other gateway which she had not passed in years. There she came upon the unconscious figure of James Norwood, lying where he had fallen hours before by the great pool of blood which had oozed from the hideous ax wound on his foot.

With trembling hands she assured herself that he was yet alive. Powerless to move him, she rolled the coat which was lying near into a pillow for his head and covered him with her shawl. Then, with fear lending wings to her footsteps, she fairly flew down the lonely road to summon aid. At the foot of the hill she met the doctor on his homeward way, and with a few breathless words sent him hurrying to help the injured man, while, dazed and bewildered with horror, she went swiftly on until she reached the parsonage.

Through the open door Cynthia could see Mr. Percival with his sweet, girlish looking wife sitting at the tea table, their pretty child between them in her high armchair, and a feeling of utter desolation and heart sickness came over her with a vision of all that she had lost through her headstrong blindness and self-will.

In broken words Cynthia made known her errand, and both Mr. Percival and his wife made preparation to go back with her. In silent haste they climbed the hill to the house with its one lighted chamber, where the physician was doing his utmost to save the injured man. Norwood was conscious now, but so weak from the loss of blood that the doctor had grave fears for his life.

Before them all Cynthia approached the bedside and knelt by the side of the man who had loved her so faithfully all these years.

"Jim," she whispered, with trembling lips, "I never knew the truth until today, but you have been the real hero all the while!"

He looked at her with clouded eyes and a wistful smile crept slowly over his wan face.

"Is that—the—minister?" he faintly said, and as Mr. Percival drew near and bent above him his wife raised Cynthia tenderly and led her away to an adjoining room. When Mr. Percival sought them there a short time afterwards he found Cynthia clasped to his young wife's breast, like an unhappy child. He looked at her with great perplexity.

"He sends me to you," he said, with hesitation, "to ask you—to marry him"—

A sudden light shone in Cynthia's dark, tearless eyes. "I have wronged him and slighted him—for thirty years," she said, piteously, "yet I love him! And if this can make amends, I am ready—yes."

"Tonight?"

"Tomorrow," she faltered.

"It is his earnest wish that you should marry him tonight," Mr. Percival said, gravely. Then laying a gentle hand upon her arm, he added, "Tomorrow it may be too late."

With a low cry Cynthia hid her face in her hands, and Mrs. Percival put her arms about the older woman with silent sympathy.

It was a short and solemn service over the bedside of the injured man. Then the minister and his wife drew back among the shadows of the room. The doctor had signed them not to go far away. They could not hear the whispered words that fell from Cynthia's lips as she knelt by her new-made husband's side, but they saw the look of happiness which transfigured his pallid face as the hours slipped slowly by.

The doctor moved to and fro with noiseless tread. He was doing all that he could, yet Cynthia, holding that nerveless hand, was more powerful now than he with all his skill. Her voice, again and again, seemed to call that wavering spirit back from the very shores of death. The slow night hours wore away, but when the dawn came—the dawn of that new day which they feared he would never live to see—they were cheered by hope, for he had fallen into a quiet, health-giving sleep, his hand still clasping Cynthia's and a smile upon his lips. With all her old, proud self-reliance gone, she was humbly thanking God for His mercy and goodness and praying that at her noble husband's side she might yet happily retrieve her hitherto warped and selfish life.

For days to come the people of Elmwood will talk of nothing but James Norwood's accident and that unlooked-for marriage, strange sequel to the half-forgotten romance of long ago. But Mr. Percival and his sweet young wife alone know all the pathos of their simple story.

The calm way in which thoughtless women set aside the laws of their physical well-being for the sake of fashion is the despair of their sensible sisters and the delight of doctors who grow rich from the results of feminine foolishness. For instance, few things are worse for the eyes than the constant wearing of a spotted lace veil, yet we often see faces thus protected even in the evening all through a prayer meeting service, a lecture or a concert. We have seen

women reading through veils on a long railroad journey of three or four hours. The veil has its place, especially in windy weather, but the present abuse of this seemingly innocent article of wearing apparel is calling forth loud remonstrances from oculists.

A CONVENIENT FUEL.

Boys who are not fond of filling coal scuttles, splitting kindlings and making fires should live in the country where natural gas is used for a fuel. In many towns of Western Pennsylvania, Ohio and some States farther West a kind of gas springs naturally, or by the help of machinery, from the ground and is conveyed by pipes into houses and manufactories, where it takes the place of coal or wood and is sometimes used for illuminating purposes as well.

For the kitchen stove a long pipe pierced with many holes is run through the place where coal would be burned, and by turning the faucet which controls the gas, taking care to throw a match in first, the gas at once bursts forth from the holes, is ignited and burns all winter, if you please. There are no ashes to be taken up and the fire does not need replenishing. All that is done underground, where Dame Nature keeps this convenient fuel of her own special manufacture.

In the library and parlor there are, perhaps, open grates, which are supplied with lumps of iron or some other solid substance which retain the heat and give the appearance of a coal or wood fire, and the gas generally contains so much solid material that it makes a very brilliant and beautiful flame. It is often quite possible to read by the grate fire in any part of the room, and from the street you would suppose that a great conflagration was going on in the house. A furnace is easily run when natural gas is the fuel, and the head of the family, as well as the small boy, thoroughly enjoys freedom from the grinding cares which the management of a furnace in winter is sure to bring. No "furnace man" is needed, and if the fire is too vigorous you have only to turn off some of the gas, or turn it off altogether.

In the regions of numerous oil wells gas often escapes freely from the earth, and if not attended to may cause trouble. In riding through these regions, one often sees great bursts of flame several feet in length, and so brilliant that they light up the country for miles around. These come from pipes which are roughly used to carry away the escaping gas and it is ignited in order to prevent any danger that might occur if it were left to float about the country. I was once driving with a friend in the early evening through a small oil town, whose streets were brilliantly illuminated by this gas, and saw a curious sight. In the rear of a dwelling house a large platform, as big as a large parlor floor, had been built, and up through the center of the floor was a pipe from which a long jet of natural gas was burning. The father of the family was sitting comfortably by the flame, reading his paper; the children were playing and the mother was busy doing the family washing. The whole effect was very quaint and interesting as the little picture, so brightly lighted that you could almost count the buttons on the children's dresses in riding by, was projected against the darkness of the sky in the background.

H. M. N.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

EGGSHELLS AND THE THREE B'S.

"It all started from the man talking about eggshells," said Joe. "One day, when I was bringing home some eggs from the store, I fell down, and of course the eggs broke. I tried to pick up some of them that weren't smashed the worst, and didn't I have a time of it! And weren't my hands and my clothes a sight! When I came to the kitchen door mother said: 'Why, Joseph Watkinson Brown! What have you been doing?' I knew I must look pretty bad when she called me by my whole name like that. You see I had used my handkerchief to wipe the sweat off my face when I was stooping over in the hot sun trying to save the broken eggs. Mother said I looked like an Indian in war paint, and I thought so, too, when I went to the looking-glass.

"One day, soon after this, a home missionary secretary man was talking on the cars to my father. I was with them. I didn't care anything about their talk, and I wished the man would keep still and give me a chance to ask about something I was going to buy when we reached the city. But pretty soon I heard the man say: 'A church without a church building is like an egg without a shell. It is just as hard for the Home Missionary Society to hold on to a church which has no suitable place for worship as it would be to hold eggs in your hands if they had no shells.'

"When he said this I pricked up my ears and listened, because I knew just how it was, for hadn't I tried it myself? The man went on to say: 'People become scattered and indifferent who would enjoy attending Sunday school and preaching services in a neat edifice. It casts disrespect on religion for God's people to worship Him in an old store, an empty saloon, a sod church, a dirty public hall or a depot, as they often have to do for lack of any better place.'

"Then before I thought I spoke right up and said, 'Why don't they build a church?' The man replied, 'Well, Joe, you tell me why you don't buy that bicycle with pneumatic tire that I've heard you talking about.'

"Because I haven't money enough yet. But father told me if I'd earn fifteen dollars he would lend me the rest without interest and I could pay it back as I'm able. I asked him how he could trust me so much and he said the wheel would revert back to him in default of duty on my part. I didn't quite understand this last, but I did understand that it was a way for me to get my bicycle. I have earned ten dollars already. Father says it will be a paying investment, because I can make myself useful delivering small packages and doing errands for him.'

"The missionary man kept smiling while I talked. Then he said, 'Your father is an illustration of the C. C. B. S. method.' Of course I asked him what he meant and he told me that C. C. B. S. stands for Congregational Church Building Society, which helps people build churches when they are too poor to do it themselves. He told me how poor the people are in many places out West. Lots of boys out there never saw a safety and haven't money even for tops and marbles. And people go without butter sometimes (they don't have jam, instead, either) so as to save money to help build a church. Think of a fellow not knowing what Sunday school is, and a preacher coming to town so seldom that folks are as excited about it as we are when the circus comes to town once a year!

"The man showed me a little picture of a log cabin. It said under it, 'Clinging for life to the C. H. M. S.' Under it was another picture of a nice church and a pretty parsonage built by the help of the C. C. B. S. The letters C. H. M. S. under the log cabin picture meant that another society, which seems to

be a partner of the C. C. B. S., sends ministers to preach to people who don't know or care much about the gospel. This society is called the Congregational Home Missionary Society.

"Then the man and father went on talking politics again. I wanted to ask another question, so I kept watching for a chance. When the train boy came around the missionary man took out his pocketbook and bought me some candy. I said, 'You must have a lot of money to run that C. C. B. S.? How do you earn enough to build so many churches?' So he explained to me that it was a society supported by all the Congregational churches of America, only they don't give nearly as much money as is needed.

"How much does it cost a fellow to belong to this C. C. B. S.?" I inquired. I thought I'd like to go home and tell the boys that I was a member of a big society that none of them would know anything about. The man said, 'You can belong for one cent or one million dollars, according as the Lord has prospered you.' Then he told about taking shares for some shingles or nails, or for a window or a door in a church, and how much every little would do. He told a lot of things that ten dollars would do, and how sometimes a Sunday school or a Christian Endeavor Society pays for a whole parsonage, or even for a church. When a society or one person gives a window they will have the name of the giver put on it. Before I thought I said, 'Jiminy Crickey! Wouldn't I like to have my name on a window, "Presented by Joseph Watkinson Brown!" I'll join your society when I'm a man.'

"Why not now?" he asked. "Money is needed so much just at present." Then he told of a new church where the window places are boarded up for lack of money for windows and the people had given every cent they could when the hard times came on. It takes ten dollars for each window."

"All of a sudden something came into my mind that made me say, 'O!' right out loud. I looked out of the car window steadily for a long time, but I wasn't looking at anything. I was just thinking awful hard. It was funny, but the clank of the cars seemed to say: 'Window for church, church, church, or a safe-safe-safety, a safe-safe-safety.' Then the engine blew off steam and said, 'Chu, chu, chu-u, chu-r-ch, ch-u-r-ch, church, church.' Then the clank seemed to change and say, 'Churchity, churchity, church, church, church.' Then I whispered to father and he nodded his head and took hold of my hand and squeezed it.

"Of course you know it was about my ten dollars, and when father handed it to the man I felt kind of warm all over. And the man said, 'Joseph, my dear boy, you're worthy of your name.' When we reached the Central Depot he shook hands with me and said, 'Good-by, Joe; I consider you a stockholder in the C. C. B. S. and a fellow-worker in the good cause."

"All this came from the broken eggs," I said to myself as we left him."

But this was not all, as the following extract, written by Joe's Sunday school teacher, shows: "You remember I wrote you about that flyaway Joe Brown and how he suddenly swooped down upon me one Sunday with his hands full of missionary literature and his heart full of enthusiasm for the cause it represented. I really felt penitent when I saw the boy's zeal and how it kindled interest in the others. If any one had asked me to try to interest my class in missions I should have said, patronizingly, 'O, you don't know those boys!' It was I who did not know them nor my duty to them. Now I do and I am helping the Three B's all I can. My boys are actually a full fledged home missionary society, known by the name of Boys' Building Band. Their object, as they first wrote it, was, 'To help put windows in churches where they are boarded over on account of hard times.' This was broadened by my advice, but not until after they had really succeeded in doing just

this thing. The minister wrote them a beautiful letter of thanks and now they are seriously talking of erecting a parsonage out in Dakota for a home missionary who lost a little child last year because of the coldness of the miserable house they lived in.

"I forgot to mention the boys' motto. It is three B's—Be Busy, Be Benevolent, Be Brave. These adjectives were decided upon after much weighty discussion and consultation of the dictionary. Busy refers to their doing all sorts of work to earn money for missions. 'Benevolent,' so Ned Waters told me, 'is sort of Latin for good and generous. And Brave,' he said, 'is necessary because when you think what a pile of poor folks need churches it's enough to discourage a fellow.' Pray for a blessing on my dear Boys' Building Band."

The Little Gem Banks, with five dollar church window leaflets, will be furnished free by the C. C. B. S.



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CONVERSATION CORNER.

W? E closed our last Corner in the midst of flowers, and flowers are all around us still, on the trees, in the grass, among the rocks—and on my table. A dear little boy has brought me a tiny bunch of "vilets," and just now, as I wonder how I shall begin, the mail drops before me a single arbutus blossom, bringing its sweet fragrance from under the shadow of Mt. Kearsarge. Whatever newspaper "votes" may elect as the "national flower," the mayflower is the typical New England flower. So say we all, from Plymouth Rock to Lake Champlain!

MALDEN, MASS.
Dear Mr. Martin: Last Sunday I went to walk in the Fells and brought home some Jack-in-the-pulpits, some white violets, some columbine and some anemones. There are two blue jays back of our house building their nests. I take music lessons and practice half an hour a day.

DICK, THE WOOL-GATHERER.

That is the boy whom I knew down at Cape Rosier two years ago and who sent me a souvenir of wool from Eagle Island. He doesn't say whether he takes his music lessons from those birds! I think he would do better to imitate the sweet notes of the robins, the orioles or the purple finches, such as "sing among the branches" around my house every day, than the "squawk" of the blue jay. There is one flower he does not mention—I wonder if it is not found in Malden. It is very common in my town. I saw at least a thousand of them in a short walk this morning. Its bright color shows beautifully in the green grass, and reminds one of Heber's line:

When spring unlocks the flowers to paint the laughing soil.

I think it is the *leontodon taraxacum*, but the little children who were on their way to school all gave me another name—a funny sort of a name, although they did not know why it was called so. But I think both names mean about the same thing. Can you guess what they called it? One of our American poets speaks of it as

Bringing the dusty road with *harmless gold*.

SHEFFIELD, MASS.

Mr. Martin; Dear Sir: I would like to know in what poem of Wordsworth's occur the lines:

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.

Again, I know this couplet—

Now twilight lets her curtain down,
And pins it with a star—

to be by McDonald Clarke, who lived in New York, 1798-1842, but what is the poem and where can it be procured?

Very truly yours, L. B.

You will find the primrose quotation in Wordsworth's *Peter Bell*, first part, stanza 12. The first two lines are:

In vain, through every changeful year,
Did Nature lead him as before;

The other lines referred to are given in Bartlett's *Quotations* thus:

Whilst Twilight's curtain, gathering far,
Is pinned with a single diamond star.

See his note for L. B.'s reading. In another place I find the lines quoted:

Night drew her mantle o'er her breast,
And pinned it with a star.

Very likely they were first published in a newspaper in one form and afterwards changed. They are from "Death in Disguise, a temperance poem, 1833." Probably this and the author's other publications are

all now out of print. Mr. Clarke is said to have been a native of New London, Ct., also of Bath, Me. Is his case like that of an ancient poet, according to the old couplet?

Seven wealthy cities contend for Homer dead,
Through which the living Homer begged his bread.

Mr. Clarke was called in New York the "mad poet," his madness, however, being, one writer says, "boundless egotism rather than lunacy." He thought himself to be a great poet and wrote "oceans of trash," but this couplet is the only relic of his greatness generally remembered.

Here is another bit of poetry wanted:

HUDSON, MASS.

Dear Mr. Martin: Can any Cornerer give the author's name and tell where the poem may be found which contains these lines?

Long years had elapsed since I gazed on the scene
Which my fancy still robes in freshness of green,
The spot where a schoolboy all thoughtless I strayed.

The poem used to be in an old-fashioned school reading-book.

P. A. H.

As some in our great army of honorary members must have used all the reading-books of this century, I hope this poem may be recalled, and also another asked for in the following letter:

ROYALTON, VT.

Dear Mr. Martin: Several ladies have been in quest of the poem the first lines of which I inclose, being all any of us remember. It was long ago set to music. It is generally attributed to Byron, but we cannot find it:

When I left thy shores, O Naxos,
Not a tear in sorrow fell,
Not a sigh when trembling accents
Spoke my bosom's struggling swell;
But my heart sank chill within me,
And I waved a hand as cold,
When I thought thy shores, O Naxos,
I should never more behold.

Yours sincerely, MRS. D.

Byron ought to have written that, but I cannot prove it from his works. A lady in whose memory I have great confidence thinks it was in an old school reader. Naxos, as the children know, is an island, one of the Cyclades, in the Grecian Archipelago. But the children do not want any more literary conundrums this week!

FLUSHING, N. Y.

Dear Mr. Martin: Will you please put my name down on the "New Stamp List"? I guess you remember when I wrote to you a long time ago. I had a broken leg then. But I am all over with that now. Good-by.

THEODORE A.

I guess I do! You had a broken arm, too, and you were going to trade stamps with Roger G. in Japan. And now I have a letter saying that another Corner boy has broken his ankle by falling from a cherry tree. I am sorry for him. I sprained my ankle when I was a little boy jumping from the "high beams" in our old barn.

SAN RAFAEL, CAL.

Mr. Martin; Dear Sir: Being a native of Western Massachusetts, and in frequent communication with its bleakest towns since 1827, I was surprised to read in the Corner of April 5 of those immense flakes of snow. Sometimes the snow drifted to the top of windows and doors, and sometimes one could drive over walls and fences, and no doubt many of the snowflakes would crush a roof, as a great many mosquitoes would weigh a pound, but that one should kill an ox is past belief!

M. S. P.

So it seems to me, but on reading over the account referred to I see that it is not stated that the flake killed the ox, but that the flake fell on the ox, and that the ox died. I judge that the butcher was the real cause of the animal's death—probably in the midst of a snowstorm. Carefully read, I think that story was only a relation of ordinary experiences. M. S. P.'s one-pound mosquito is no doubt the key to the seeming incredibleness of it.

Mr. Martin

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The Sunday School

LESSON FOR JUNE 3. *Ez. 12: 1-14.*

THE PASSOVER INSTITUTED.

BY REV. A. E. DUNNING, D.D.

Of the seven annual solemnities prominent in the history of the Jews the Passover feast was the most impressive and most generally observed. It has greater significance than any other Jewish festival in interpreting the mission of Christ. Attention should be directed especially to these three things:

I. *The Passover instituted.* It was to commemorate the beginning of the nation, which owed its birth to a miraculous deliverance. Our great national holiday is July 4, the anniversary of the signing of the Declaration of Independence. The national holy day of the Jews was the time of the full moon of the month Abib, the anniversary of the day when God set them free from bondage to Egypt. From that time that month began the New Year in their religious calendar. As the old life, with its enslavement, degradation and hopelessness, was left behind that night, so at each Passover the people were to take a fresh start in life as they remembered with solemn ceremonies the great act of national deliverance.

The preparation for the Passover was therefore deliberate and thoughtful. Four days before the lamb or kid was selected and separated from the flock. Only a perfect animal, born within the year, could be chosen.

The Passover was a family service. If any persons lived alone they joined with some family. The household had only one head; he chose the animal to be eaten and killed it.

The animal was slain in the presence of the entire family. Its blood was caught in a basin. The sacrificer—for every father was a priest in his own household—dipped a bunch of hyssop in the blood and sprinkled with it both sides and the upper part of the entrance into the house. The body, whole, with not a bone broken, after it had been cleansed was roasted, that no foreign substance might be mingled with it. Bread without yeast was baked. Then the family made all preparations for a journey, having put on their shoes, girded up their garments and taken their staves. Then hastily, with bitter herbs, they all ate. They burned whatever of the lamb they could not eat, bones and refuse.

On the night when the Passover was instituted Jehovah passed through the families of the Egyptians in judgment, smiting with death the firstborn in each house, the hope of the family. The bull, the cow, the goat, the ram and the cat represented Egyptian deities. By destroying the firstborn of the animals, Jehovah threatened the destruction of the gods of Egypt and prepared His people to understand His First Commandment.

But every household whose doorposts were sprinkled with blood was left unharmed. Whatever the character of its inmates, because of the blood they were saved. God passed over the Hebrews in mercy. This was a step in teaching the great lesson that "apart from shedding of blood there is no remission." Here began the observance of a rite which was for ages annually repeated, continually recalling the signal mercy with which it began and pointing to a greater deliverance which has since been accomplished through Jesus Christ.

II. *The meaning of the Passover in Jewish history.* It has already been suggested in our description of the event itself. It was:

1. A memorial of the deliverance of the Israelites from bondage—"Ye shall keep it a feast by an ordinance forever." They fought no battles. No other nation interfered in their behalf. God was their Saviour. That fact, printed on their minds by the yearly representation of this first great event in their national history, molded their literature, religion and character. Historians, psalmists, prophets and apostles found here their most impressive il-

The Congregationalist

lustrations of God's relations with His people.

2. It was a sacrifice. God commanded the Israelites to explain it by saying to their children, "It is the sacrifice of the Lord's Passover." He speaks of it as "My sacrifice" [Ex. 34: 25]. Its chief meaning, impressed indelibly on the history of the chosen people, was a twofold salvation through sacrifice with blood. It was, *first*, salvation from death. What Hebrew mother, who had clasped her firstborn to her bosom as she heard the wail of mourning break on that midnight silence, could ever forget the wonderful protection to her home secured by sprinkled blood on the doorposts! It was, *second*, salvation from bondage. The tenacious grip of the oppressor, which no other visitation had been powerful enough to loosen, was broken by the stroke from which the Israelites escaped through the blood of innocent victims. Wherever the Passover was observed, among its many lessons would stand foremost the truth that God's way of saving His people from death and bondage was through sacrifice with blood.

III. *The significance of the Passover to Christians.* The central event of the Old Testament, by which the nation which was to bless the world was born, helps to interpret the central event of the New Testament, "For our Passover also hath been sacrificed, even Christ." The celebration of the older sacrifice passed, the night before our Saviour died, into the Lord's Supper, the commemoration of the new Sacrifice, offered for the forgiveness of sins.

Both rites testify that deliverance is simply an act of divine mercy. Of the Passover Moses said, "Because the Lord loveth you . . . hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage." Of His death Christ said, "Greater love hath no man than this, that a man lay down his life for his friends." The Israelites that night in Egypt did not understand the reason for the ceremony they were commanded to perform, but they "bowed the head and worshiped." The revelation of God's mercy in Christ is accepted by His children, though they cannot see what in themselves should call forth His love. It is enough that Christ's death for us is a fact and that we are commanded to celebrate it.

Not the slaying of the lamb but the thankful appropriation of it by sprinkling its blood on the doorposts and by eating its flesh saved the Hebrew household. Not the death of Jesus Christ but the thankful appropriation of His sacrifice sets us free from sin and death. We celebrate our freedom by gladly receiving the bread and wine, which represents to our senses His body and blood.

The unleavened bread of the Passover feast signified that the corruption of sin had been renounced. The feast of the Lord's Supper can only be celebrated in the spirit of sincere consecration. "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Both rites imply that those who partake purpose to live lives of constant, unquestioning obedience.

The lamb roasted whole, with no foreign substance introduced and no bone broken, represented the unity of Christ's completed sacrifice [John 19: 36]. All the redeemed having fellowship with Him are one. "We have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." So do the Jewish Passover and the Lord's Supper blend into one sacrifice in the shadow of the cross on which Christ was crucified, to whom they both bear witness.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Mark off a space in one corner of the board to suggest the part of Egypt where the children of Israel lived. By questions bring out the sad condition of this people as they lived in bitter bondage. Review the events of last week's lesson, the call of Moses and the prom-

ise given him. In the part of the board marked off draw a row of squares to suggest the fronts of houses. Speak of the homes of the people of God. What made them different from the homes of the Egyptians? Write over the houses: "Our help is in the name of the Lord." If these people trusted in God would they be willing to obey all His commands? A strange command came to them one day. Every man who trusted the Lord was to declare himself as one of the people of God by a certain sign to be placed upon the doorposts of his house. Describe the marking of the doors. What would the mark of the blood say to any one who passed by? It would say: "Here lives a man who trusts in God." It was a little sign to make, a little thing to do, but it meant a great deal. It meant that the man who made it *believed and obeyed*, and we shall see that it meant, too, that he was saved.

Tell briefly and carefully (so as not to leave a painful picture on the mind) of the sudden terror and grief in the land of Egypt that night. On the upper part of the board draw stars to suggest the night. Write underneath, "Sorrow throughout Egypt." Then turn to the lower corner of the board and point to the tiny houses. Who lived here? Who was their helper? What were they told to do? Did they *believe and obey*? Yes, and they were *safe*. No harm came to any home that had God's mark upon it. Write in red letters upon each square, *Safe*. Let the children tell you that the Israelites *believed, obeyed and were saved*. Give the story of the feast and the sudden flight away from the land of bondage. Suppose a man who had not *believed*, or a man who had *forgotten* to mark his door. Would not his house have been just like any other house in Egypt? There was no *safety* without the *sign*. How was the *sign* made? With the *blood* of a lamb. Long, long after this One came into the world to teach men how to *believe* in God's goodness and love and how to *obey* Him, and He was called the *Lamb of God*. He gave Himself to die to show what God's love is. What is the sign that reminds us of His love? Draw a white cross over the letters on each square. This is the sign which people love to put in their churches, and to wear sometimes to show that they are the children of God. Change the squares to hearts by new lines, leaving the cross and the word *Safe*. Show that the feeling of love and trust in the heart is the inward sign which God requires today. We need no outward sign save the words and deeds which come from a good heart. If we do not *believe*, or if we *forget*, where are we dwelling? Can we be among the people of God? Write as the last words of the lesson, *Believe, Obey, Safe*.

THE CHURCH PRAYER MEETING.

Topic, May 27-June 2. What Help Have You Received from Some Heroic Life? Judg. 7: 15-25; Heb. 11: 32-12: 2.

By personal contact; through books; through a godly ancestry. The secret of the inspiring power of noble lives.

[See prayer meeting editorial.]

Y. P. S. C. E.

PRAYER MEETING.

REV. H. A. BRIDGMAN.

Topic, June 3-9. Our Deliverances; From What and By Whom? John 8: 31-36.

Until Christ, the deliverer, comes, man is in a state of threefold bondage. First to others. Slavery as an institution is a thing of the past, but not so the undue deference which we pay to the opinions and customs of society. These shackles we wear sometimes when our conscience tells us that we ought to break loose from them, that we ought to be independent in our judgment of what is proper and right and in our personal practices. Christ brings new and higher standards, conforming to which we are no longer under the tyranny of what "they" say or do.

Many of us are in bondage to circumstances. We chafe within the prison bars of prescribed duty. We are disconcerted by a sudden and unfavorable turn of affairs, like a loss or a disappointment. We fear death, we shrink from the uncertainty and mystery of life. The apostle tells us of persons who "through fear of death were all their lifetime subject unto bondage." Jesus calms and reassures us. He supplies certain reserves of trust and peace and joy on which we may draw in time of need.

There is a still more galling bondage, and that is to self. No Southern slave master was ever more imperious and cruel than is the selfish principle in the soul over which it rules. Travel where we will, disguise it as we may, he who lives only to please self will one day awake to find himself in a tyrant's grasp. The only way of relief is to get another Master. That is the reason why His name was called Jesus, not that He should deliver His people altogether from the calamities and miseries of life, but that He should save them from their sins, should deliver them from sin's taint and thralldom and should transform them into His own likeness. As travelers, treading a narrow path close to a precipice, when they come to its end glance back with a shudder of relief at the abyss which they have escaped, let us, who are in process of being delivered by Christ, mention gratefully the things from which we are being saved.

Parallel verses: Ps. 25; 20; 32; 6, 7; 39; 8; 51; 14; Isa. 19; 19-22; Matt. 6; 13; Luke 4; 18; 19; Rom. 4; 25; 7; 22-25; 2 Cor. 1; 10; Col. 1; 12-14; 2 Tim. 3; 10, 11; 4; 16-18; Heb. 2; 14; 15; 2 Pet. 2; 9.

OBERLIN REVISITED.

Oberlin is a collegized town. It is not a town plus a college nor a college plus a town. The Colony and College, the story of which President Fairchild tells so interestingly in his well-known volume, needs a slight change in form to express the real condition. It was a "college-colony" that settled at Oberlin. It is a college town, not a town including a college, that exists there today. Eliminate the college and you have eliminated almost every factor in the equation of the town. No tall factory chimneys belch out their smoke; no spindles or looms with clattering voice indicate manufacturing industries. The soft voice of the electric clock tells off the quarters for the convenience of the classes or public college exercises. Even the stores in the display of their stock bear testimony that they cater to the student population. Three excellent bookstores, one of them at least as large as the best in Boston, supply the latest literature and text-books. The proprietor of the largest store, Mr. E. J. Goodrich, is also a publisher well known to the trade. But his business has been built up from the college as a basis and from the desire on the part of the professors and pastors for a local publisher of their somewhat numerous volumes.

Returning to Oberlin after an absence of some years and coming into somewhat close touch with the student life this peculiarity of Oberlin impressed itself upon me especially. Many retired ministers find their way back and "take roomers or boarders." Widows, not a few, flock thither for the same commendable purpose. One whole street is known among the irreverent students as "Widows' Row." Not only is it the central purpose, but the entire purpose, of Oberlin to furnish the most complete Christian training at the least possible expense to hundreds of students. There are more in the several departments at the beginning of this spring term than at the close of the spring term last year, reaching the large number of fifteen hundred. President Ballantine has taken hold of the administration with vigor and devotion. Prof. J. F. Peck, who was recently elected as principal of the academy, is also making his experience and skill felt in the development of this pre-

paratory school. More than 400 pupils are enrolled in the academy, and the senior class contains over a hundred who will be ready to enter college next autumn.

The theological seminary, in addition to the regular course, has two somewhat unique departments, the English and the Slavic. It is in advance of all our theological seminaries in its efforts to give its graduates a systematic and comprehensive view of the great benevolent movements of the Congregational churches. Prof. A. H. Currier, D. D., includes in his lectures each year a series upon our benevolent societies. In addition there was inaugurated this year a new movement. A secretary of the A. M. A. was invited to deliver a course of lectures concerning that association before the divinity students. The plan is to follow this with a lecture from a representative of each of the benevolent societies once in three years. This is a new departure for our seminaries, and the singular thing is that they have not all long ago adopted this course. When a seminary student I remember valuable courses of lectures given upon sociology, science and religion, astronomy and the Bible, and all sorts of subjects. But we had no systematic instruction from a specialist representing our missionary societies during our whole course. And yet these societies and their work are of the most vital importance to the future pastors of our churches. If the plan adopted at Oberlin becomes contagious it will certainly be a genuine advance along a most important line.

The college as truly as the seminary advances in the character of its work. Great care is taken at Oberlin for the physical welfare of the student. Two physicians, a lady and a gentleman, are employed by the college to examine carefully all pupils as they enter the institution and give to each a diagram of physical conditions. This is the basis of future training and exercise. The value of this is evident. A delicate girl or a flabby, half-developed boy learns at once just the weak points in constitution and development and builds up at the right points. Oberlin needs a new and well-equipped gymnasium more than any other one building. The present gymnasium for young men is little better than a barn. Oberlin needs also a new science building. The building now used has been entirely outgrown by the rapid development and progress of the college and a new one is imperatively demanded.

After a week's stay in Oberlin one comes away with very distinct impressions along certain lines. I remember the dear old college when President Finney was its active head and Dr. Morgan joined with him in the ministry of the First Church. Then the First Church was the only one in the village. Although other churches are planted and somewhat interfere with the unity of religious life that characterized the town in those early days, still the purpose of the village is the same. The religious force is not lessened. The literary work in the seminary and college is vastly superior to that in the early days and the religious earnestness and devotion are not lost. The Congregational churches, under the faithful pastorates of Drs. Brand and Tenney, gather even larger audiences than were ever gathered in the old First Church under Mr. Finney. Some old landmarks are gone that are greatly missed by returning alumni. Among these is the famous "young people's meeting," formerly held on Monday night. This meeting through many years was the center of the religious life of the college. But a Y. M. C. A. and several Y. P. S. C. E.'s have more than taken the place of this meeting in religious power. Indeed, the new forces are much more effective in versatility of resources and methods. The fathers of Oberlin, who amidst self-denial and hardship and mud laid the foundations of the present splendid institution, are worthy of all honor. But they were only the prophets of the old dispensation. The new dispensation, with its

disciples and apostles, is richer and fuller and better than the old.

C. J. R.

THE BURLINGTON PLAN.

As a result of evangelistic services in Burlington, Vt., last winter, in charge of Rev. J. W. Chapman, D. D., it was evident that the leader's method of enlisting and organizing a large number of individuals in the work had much to do with the successful results. His principles seemed applicable to regular church work and it was decided to give them a trial in the First Church. The following plans were recommended by a committee, and were unanimously adopted by the church.

During the meetings the basis of the plan was a band of personal workers who afterwards organized by choosing a chairman and an executive committee. The general oversight of the new work is now given into the charge of this committee and with the pastor it assumes the principal responsibility.

The object is to divide the work among many persons so that it shall not be a burden to any one. Thus it is believed many will find a new interest in Christian service because of their increased activity.

The work is apportioned as follows: the executive committee, consisting of a chairman, three gentlemen and three ladies and the pastor, who is *ex officio* member of all committees, meets weekly to plan for the work and to advise with the pastor.

The personal workers' band is composed of persons who have pledged to undertake such personal work as the pastor or executive committee may request or as opportunity may offer. The band meets regularly after the week day prayer meeting for assignments of work, for reports and for conference. The welcoming committee of four gentlemen serves in the church vestibule Sunday morning to welcome all comers, especially strangers. The duty of the outlook committee is to know when regular attendants are absent from church services and to invite strangers to come again. To carry out this idea, the church is divided into sections of five or six pews, each section being in charge of two members of the committee. A Sunday evening service club is organized to assist Sunday evenings and to promote interest, attendance and popularity. The club has a full corps of officers and committees and endeavors specially to reach men who have no regular church home. The week day evening service committee arranges a special program for week day meetings.

This plan of "district organization" for visiting is followed: the city is divided into eight districts, each having a leader and a visiting committee of three ladies, who call in the district and report any cases of sickness or special need. District meetings are held quarterly, and occasional socials are given in the district. The cultivation of a friendly and neighborly spirit is desired, and the growth of a genuine First Church *esprit de corps*. A helpful and friendly attitude toward other churches is maintained by reporting any families who would naturally go to them.

The advantages of the "Burlington plan" are that it gathers into one well-organized system lines of work which, separately, have proved successful in many churches, and it lessens, instead of adding to, the burdens of the pastor by throwing the responsibility, both for the general management and for the details, upon the executive committee. The plan is not that of an "institutional church" and does not require the services of an assistant pastor nor a band of specialists. But it develops and strengthens the church on the fundamental lines—the Sunday services and the midweek prayer meeting.

The idea owes its origin to Mr. W. J. Van Patten of Burlington, a well-known Christian business man. He will be glad to answer any inquiries and to send to any one who desires printed matter explaining the details of the work.

Literature

BOOK REVIEWS.

THE BENEFICENT CHURCH.

This memorial volume which treats of the Beneficent Church in Providence, R. I., of which Rev. J. G. Vose, D. D., the author, is pastor, is a very interesting addition to the literature of Congregationalism. Dr. Vose has not confined himself to the mere record of the career of the church but also has told a large and important part of the early history of our own branch of the Church in Rhode Island. Indeed the book is called upon its title-page Sketches of Congregationalism in Rhode Island. The eight discourses which make up the most of it were delivered in connection with the celebration of the one hundred and fiftieth anniversary of the church—Oct. 29 and 30, 1893—and an account of the exercises upon that occasion completes the volume. This church, although not the oldest, has had the longest continuous existence in one place of all the churches in the original colony. It was formed as one result of a widespread special religious interest, due largely to the preaching of Whitefield, the type of which Josiah Cotton, the pastor of the First Church, did not wholly approve but which a number of his congregation desired to hear. Twenty-seven of them therefore organized what came to be the Beneficent Church. They had no meeting house for three or four years but the church appears to have prospered from the start. Joseph Snow was its first pastor and Joseph Wilson its second, each serving some forty-three years. Another eminent and beloved name on its roll is that of Dr. A. H. Clapp. The church, by the way, existed about forty years before any society was formed.

An even more remarkable fact is that although the early settlers of Providence were sincerely devout and religious and heartily sustained public worship of one or another sort, there was no regular meeting house of any kind for sixty years. Nor was there any regular and salaried ministry. In spite of this state of things, Dr. Vose bears strong testimony to the high moral and religious character of the population. He reiterates, we are glad to see, the familiar and certain, yet still often disputed, fact that Roger Williams was not driven from Massachusetts Bay by religious persecution but as a disturber of the civil peace. He also points out the aggravating conduct of the early Quakers. A just and discriminating spirit pervades the book and the reader would be glad if the historical details had been multiplied. As a portrayal of the career of this particular church the volume also has more than a merely local and current interest. This church has long been recognized as a power and the story of its life concerns the members of its sister churches as truly, if not quite as closely, as those within its own constituency. There is a good picture of the meeting house, so unlike most of its kind, and it is a cause for regret that no portraits of the pastors are included. Surely those of Dr. Clapp and Dr. Vose, at the least, must have been obtainable. [Silver, Burdett & Co. \$1.00.]

RELIGIOUS.

There is a homely straightforwardness about *Addresses Spoken to Working Men from Pulpit and Platform* [Thomas Whitaker. \$1.50], by Rev. S. R. Hole, Dean of Rochester in England, which will win them a wide reading. The same qualities—natu-

ralness, kindness, sympathy and shrewdness—which rendered his reminiscences so pleasant will be found to have made this work agreeable also as well as useful. Some of the contents have texts and some do not have, but one and all are frank, manly, wholesome appeals to the spiritual side of human nature to recognize and obey obligations to God.—The *Children's Pew* [Thomas Whitaker. \$1.50], by Rev. J. R. Howatt, contains sermons and parables for the young intended to last a year at the rate of one per Sunday. They appear unusually well adapted to their purpose, interesting and entertaining without failing to impress wholesome truths wisely and strongly. Volumes of this sort seldom have seemed to us to amount to much but this certainly is above the average.

Another book intended to reconcile science and the Scriptures, so far as they are in need of reconciliation, is that by Rev. P. E. Kip, entitled *Is Moses Scientific?* [Fleming H. Revell Co. \$1.25]. He does not claim to be a scientist but has made careful studies of the writings of acknowledged experts—such as Dawson, Dana, Winchell, Guyot, Wright, Le Conte, etc.—and also has investigated for himself the original Hebrew text of the first chapter of Genesis, to which he confines himself. The result is a simple, clear, forcibly written little book which embodies well the corroborations of this Scripture by scientific research and which is adapted to interest ordinary readers.—*Broken Bread for Serving Disciples* [Fleming H. Revell Co. \$1.00], by Mr. and Mrs. G. C. Needham, is a companion volume to *Bible Briefs*, a book from the same source, and contains more than thirty short expositions of Scripture intended to quicken believers and convert the impenitent. It is terse and suggestive.

STORIES.

One hears a great deal just now about Mr. J. J. Astor's new book, *A Journey in Other Worlds* [D. Appleton & Co.]. It certainly is entertaining and somewhat striking. The author's underlying conception will be recognized by every reader familiar with Jules Verne and the execution of the plan is not specially striking. Yet it possesses considerable interest. The characters are represented as succeeding in reaching Jupiter and Saturn and in exploring them to some extent. Of course the author has a right to his own scientific and theological opinions but his book is a somewhat odd blending of them. The element of human love is not lacking but is not prominent and in fact is rather dragged in. Mr. Astor has proved himself to possess a vivid imagination and a spirited style and the boys will enjoy reading about his dragons. The adult public is less likely to be stirred by such a work.—Miss Mary E. Wilkins's *Pembroke* is a genuine novel. It photographs some types of New England country character accurately. It is full of vivid even if often sad interest. It is a truly powerful story. But it is fairly open to the criticism of having disregarded too largely the sweeter and nobler, more wholesome and inspiring but less abnormal and picturesque types of character which every New England village contains. It deals too largely with exceptionally eccentric persons and would not afford a stranger to New England quite a just idea of what a village among us actually is.

The outcome of H. S. Merriman's story, *With Edged Tools* [Harper & Bros. \$1.25],

is not the less satisfactory because it is evident almost from the outset. It is a capital story, unusually interesting and impressing some wholesome truths. England and Africa are the scenes of its action and the actors are conveniently few and admirably drawn. Many a modern *fin de siècle* young woman will be the better for reading it and as a mere narrative, quite apart from the sentimental elements involved, it is to be commended highly.—Captain Charles King is at his very best in his *Cadet Days* [Harper & Bros. \$1.25]. It is a stirring picture of cadet life at West Point, wholesome in influence and alive and thrilling from beginning to end. It is worth putting upon the shelf beside *Schooldays* at Rugby, and that is high praise. Alike as a portrayal of military academy life and as a sensible and elevating book for boys it is to be commended heartily.

In *Forbes of Harvard* [Arena Publishing Co. \$1.25] Mr. Elbert Hubbard pictures a part of the early career, including the love story, of a Harvard undergraduate obliged to leave college and go West because of his health. The book is in the form of extracts from correspondence, and some of the letters are more philosophical or fanciful than the interests of the story demand. It is pleasant reading, and sometimes amusing, but hardly engrossing.—Some of Richard Harding Davis's recent magazine articles make a tempting volume of short stories called *The Exiles and Other Stories* [Harper & Bros. \$1.25]. They vary considerably in merit and interest but form what on the whole is a bright and decidedly readable book. The author's portrait forms the frontispiece.—Mr. Herbert D. Ward's *The White Crown and Other Stories* [Houghton, Mifflin & Co. \$1.25] contains eight of his briefer stories, all fresh and graphic and in one or another way pointing a sound moral so that it sticks in the mind without appearing to have been thrust upon one's notice. The book is good reading for the hammock or the journey.

MISCELLANEOUS.

Prof. G. L. Raymond offers his new volume, *Art in Theory* [G. P. Putnam's Sons. \$1.25] as an introduction to the study of Comparative Aesthetics. It will serve thus but it also is an elaborate and scholarly discussion in itself, far too much so for popular reading, we incline to think. It is not too technical for the general public but it analyzes and educes, compares and follows out this or that line of suggestion with a particularity which experts appreciate and welcome but which most other people are apt to regard as superfluous. These twenty chapters, lectures they may have been originally, do not seem noticeably original, although they are somewhat individual and unconventional, but for the most part they are fresh settings of familiar truths and new adaptations of old methods of expression. Professor Raymond disputes tellingly the theories that art is the expression of the spirit of the age in which it appears and that therefore all art is of interest to the artist. He insists that art is quite as likely to be the expression of some age preceding its own and that some art is not specially interesting or deserving of study. Different theories of beauty of course receive large attention, and the author's literal use of the term "representative," i. e., as representing actually and not merely suggesting imitations, is a peculiar feature of the book.

It is the belief which Mr. Bernhard Berenson entertains that Venetian painting is the most complete expression in art of the Italian Renaissance which has prompted his attractive little volume *The Venetian Painters of the Renaissance* [G. P. Putnam's Sons, \$1.25]. It is an essay at once historical, descriptive and critical, gracefully and forcibly written and full of significance and suggestion. Artists and art students will find it expressed in their language pre-eminently but it is full of interest for any one inclined toward art subjects. It affords a bird's-eye view of an important department of Italian art. It is supplemented by a valuable index of the works of the chief Venetian painters and also one of places.

Here is another little book about the Japanese and this time it is the Japanese children who come in for study and description. The book is *Wee Ones of Japan* [Harper & Bros. \$1.00], by Mae St. J. Bramhall. It is based upon two years of residence among them and is warmly appreciative. Indeed, the author is somewhat inclined to extravagance in the expression of her admiration, and purposely ignores some things which might have been included. Nevertheless she has drawn a picture which generally is true to life so far as it goes and is very pleasant to look upon, and the book is a welcome addition to the many which relate to Japan. It is illustrated daintily by C. S. Weldon.

MORE MAY MAGAZINES.

Among those of a religious character the *Review of the Churches* has a portrait and sketch of the late Prof. W. Robertson Smith. The Notes of the Churches, edited by Archdeacon Sinclair, Professor Lindsay, Dr. Mackennal, Dr. Clifford and Mr. Bunting are of special interest. The Articles of the Month also are well selected.—*Christian Literature and Review of the Churches* [\$3.00] seems to be an American edition of the foregoing with some of the same material. Dr. Bradford's *résumé* of the month's history among American churches is valuable and all the other material is timely and practical. For American readers this is superior to the English publication.—The *New Church Review* [\$2.00] opens with a paper by James Reed explaining What the New Church Stands For, William Denovan considers The New Church as Related to the Church Universal, and other topics discussed are The Divine in the Son of Man and in Men, The Evolution of Human Freedom, Miracles, etc.—The *New Christian Quarterly*—this is the April issue—has articles on The Higher Criticism, cautious and discriminating, The Impotence of the Church, an address to the Baptist Ministerial Association of New York City, The Resurrection of Jesus, A Compromise Christian Union, etc. It is a strong number.—The *Quiver* [\$1.50] and the *Sunday Magazine* both do the same sort of work well. With bright papers and spirited illustrations appropriate to the Sabbath but not lacking vivid interest they will help and please thousands.

The *Catholic World* [\$3.00] always is able, diversified and entertaining, especially for Roman Catholics. Some of its contents can be enjoyed by anybody but many articles are so pervaded by denominationalism, although not in any offensive sense, that readers not in sympathy with it will not enjoy it.—The *Treasury* [\$2.00] contains material for ministers and lay workers classified on general religious lines and having

more or less value.—The same is true of the *Homiletic Review* [\$3.00].—The *Preacher's Magazine* [\$1.50] is much the same sort of a publication but perhaps somewhat more evangelistic in tone and smaller in size.

Here, too, are a few of the more general magazines. *Godey's* [\$3.00] always is bright and entertaining and this issue is no exception.—The *Cottage Hearth* [\$1.50] also continues to deserve abundantly the welcome which it so long has received.—*Donahoe's Magazine* [\$2.00] opens with a useful paper, in the nature of a symposium, giving opinions of leading American educators upon the question, Is Popular Government to Fail in America? The other contents also are well worth being read.—*Good Words* [\$2.00] has a high repute and maintains it.—*Popular Astronomy* [\$2.50] is too scientific and technical for the ordinary reader but is not to be overlooked by students of astronomy and will find high favor with the experts.—*Astronomy and Astro-Physics* [\$4.00] is more learned and larger and even more illustrative of the advanced astronomical work now being done in this country and notably at Carleton College.—The *Sanitarian* [\$4.00], the *Massachusetts Medical Journal* [\$1.00], the *Journal of Health* [\$1.00] and the *Phrenological Journal* [\$1.50] issue numbers with little out of the common about them yet eminently useful in one or another way.—Mention also deserves to be made of the excellent *Kindergarten News* [50 cents] which is doing an important work well.

NOTES.

—Rosa Bonheur is the only woman who ever has been made an officer of the French Legion of Honor.

—A biography of Ezra Cornell, the founder of Cornell University, is being written by Prof. W. T. Hewett.

—A street in London formerly named after Lord Nelson has had its name changed and now is called after Kipling.

—Charles Dudley Warner is to have a novel, *The Golden House*, in *Harper's Magazine* during the latter half of this year.

—The latest triumph in misprints—"Resuscitate Sambo" for "Resuscitate Sancho" in the second volume of Mr. Lowell's Letters!

—A history of the famous colony on Pitcairn's Island is being written by Rosa Young, a lineal descendant of one of the mutineers of the Bounty.

—The financial difficulties of Messrs. C. L. Webster & Co., of which firm Mark Twain was the founder and has been the principal partner, are said to have cost him heavy losses, which fact all will regret.

—Mr. J. B. Walker, owner of the *Cosmopolitan*, proposes to publish it after the next few months at Irvington on the Hudson where he has bought an estate. The force employed by him will form a considerable colony.

—Mr. J. M. Barrie says that he has published nothing since *The Little Minister* and he is much annoyed by and wholly repudiates the different collections of his newspaper contributions and such material which have been issued in this country and are termed "author's editions."

—We quote the following interesting item from the *Literary World*:

The hymn to Apollo, the music and words of which were found engraved on a marble slab unearthed at Delphi last autumn, was sung for the first time in two thousand years at the French Archaeological School in Athens, on March 29, before the royal family of Greece, the diplomatic corps and a representative

company of people prominent in science, art and letters.

—One of the most important book sales of the season is that of the library of Mr. H. G. Reid just held at Sotheby's in London. It contained a very large number of rare books relating to Scotland, a fine collection of Cruikshankiana, filling ten pages of the catalogue, and a remarkable lot of first editions. The excitement over first editions is illustrated by the fact that a copy of the first issue of Thackeray's *Flore* et *Zephyr* recently was put up at auction at three guineas, or about \$15.50, the first bid received was thirty pounds, nearly \$150, and it finally brought ninety-nine pounds, almost \$495.

BOOKS OF THE WEEK.

Ginn & Co. Boston.

STUDIES IN THE EVOLUTION OF ENGLISH CRITICISM. By Laura J. Wylie. pp. 212. \$1.10.

GIMPLSES AT THE PLANT WORLD. By Fanny D. Bergen. pp. 156. 50 cents.

Universal Publishing House. Boston.

OUR WORD AND WORK FOR MISSIONS. By President E. H. Capen, D. D., and Others. pp. 234. \$1.00.

G. P. Putnam's Sons. New York.

THE UPPER BERTH. By F. Marion Crawford. pp. 145. 50 cents.

RED CAP AND BLUE JACKET. By George Dunn. pp. 587. \$1.00.

THE SHEN'S PIGTAIL. By Mr. M. pp. 246. 50 cents.

CANADIAN INDEPENDENCE. By James Douglass. pp. 114. 75 cents.

Fleming H. Revell Co. New York.

JAMES GILMOUR AND HIS BOYS. By Richard Lovett. pp. 288. \$1.25.

AMID GREENLAND SNOWS. By Jesse Page. pp. 160. 75 cents.

FLASHES FROM THE LIGHTHOUSE OF TRUTH. By Rev. F. E. Marsh. pp. 271. \$1.00.

Charles Scribner's Sons. New York.

THE RESURRECTION OF THE DEAD. By Prof. William Milligan, D. D. pp. 246. \$1.75.

THE SUPERNATURAL IN CHRISTIANITY. By Principal Rainy, D. D., and Others. pp. 111. 50 cents.

D. Appleton & Co. New York.

AERIAL NAVIGATION. By J. G. W. F. Van Salverda. pp. 209.

A SYSTEM OF LUCID SHORTHAND. By W. G. Spencer. pp. 30.

Funk & Wagnalls Co. New York.

FIVE MINUTE OBJECT SERMONS TO CHILDREN. By Sylvanus Stall, D. D. pp. 253. \$1.00.

Dodd, Mead & Co. New York.

COURAGE. By Charles Wagner. pp. 237. \$1.25.

Baker & Taylor Co. New York.

THE AMATEUR AQUARIST. By Mark Samuel. pp. 114. \$1.00.

Christian Alliance Publishing Co. New York.

LARGER OUTLOOKS ON MISSIONARY LANDS. By Rev. A. B. Simpson. pp. 595. \$3.00.

Presbyterian Board of Publication. Philadelphia.

OLD TABERNACLE THEOLOGY FOR NEW TESTAMENT TIMES. By R. Braden Moore, D. D. pp. 440. \$3.00.

RICHARD ROGERS, CHRISTIAN. By Alice B. McConnell, pp. 264. \$1.00.

THE NOBLE ARMY OF MARTYRS. By James Croil. pp. 175. 75 cents.

J. H. Lippincott Co. Philadelphia.

THE TENDERNESS OF CHRIST. By Bishop A. W. Thorold, D. D. pp. 243. \$1.50.

John J. Hood. Philadelphia.

SONGS OF LOVE AND PRAISE. Edited by J. R. Sweeney, W. J. Kirkpatrick and H. L. Gilmour. pp. 224. 35 cents.

Woman's Temperance Publishing Association. Chicago.

A GREAT MOTHER. By Frances E. Willard and Minerva B. Norton. pp. 297.

Congregational Publishing Co. Toronto.

THE CANADIAN CONGREGATIONAL YEAR BOOK: 1893-94. Edited by Rev. W. W. Smith. pp. 231.

PAPER COVERS.

Universalist Publishing House. Boston.

FACT OR FICTION IN THE NEW TESTAMENT NARRATIVES OF THE RESURRECTION. By Prof. G. M. Harmon. pp. 26.

E. S. Niles. Copley Square, Boston.

PEACE BE UPON YOU. By E. S. Niles. pp. 117. 50 cents.

Fleming H. Revell Co. New York.

PLAN OF THE AGES. By G. C. Needham. pp. 30. 25 cents.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS. By Rev. J. S. Dennis, D. D. pp. 29. 15 cents.

IN FULL ARMOR. By A. T. Pierson, D. D. pp. 35. 25 cents.

Charles Scribner's Sons. New York.

THE SABBATH. By Professor Salmon, D. D. pp. 110. 25 cents.

D. Appleton & Co. New York.

THE RICH MISS RIDDELL. By Dorothea Gerard. pp. 208. 50 cents.

J. Selwyn Tait & Sons. New York.

THE GREEN BAY TREE. By W. H. Wilkins. pp. 389. 50 cents.

MAGAZINES.

February. *LIBERIA.*

April. *CRITICAL REVIEW.*—*NEW CHURCH REVIEW.*

May. *COSMOPOLITAN.*—*COTTAGE HEARTH.*—*BOOK REVIEWS.*—*BOOKMAN.*—*KINDERGARTEN NEWS.*

GERMANY.—*CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.*—*GODEY'S.*

June. *QUIVER.*

News from the Churches

PASSED COMMENT.

The church which cannot undertake all branches of institutional work, but which wants to make every member a worker, can try the Burlington plan to advantage.

We admire the pluck of a little new church in its desire for self-support in a large city which already contains nearly twenty other Congregational churches. This very spirit of independence in its weakness may add the most to its strength.

The church which has been reduced almost to inactivity owing to its decreased membership, but which has a good meeting house and parsonage, has come to a sad predicament. We hope for its upbuilding in the hands of the H. M. S., to which the property is offered as a gift.

The united action of all the evangelical churches of a city in a new enterprise in extending their work outside of their own field is worthy of successful results.

For several persons who have passed the allotted age to profess conversion during a revival is indicative of the thoroughness of the work. This is only part of the good news which we have received from one field.

The church which has been through the Johnstown flood seems to have had some reparation made for its loss by a spiritual baptism which has renewed its strength more than ever.

Two somewhat similar instances of consecration to missionary work are reported this week—one of a young lady who will work in her own State as the representative of her Christian Endeavor Society, the other of a Japanese to be supported in the work in his own country by twelve seminary classmates.

SEMI-CENTENNIAL OF HARVARD CHURCH.

Rev. Dr. Storrs paid a deserved compliment last week to Boston's most attractive suburb when he said that no English village combines so much rural beauty and urban stateliness as Brookline. The edifice of Harvard Church well fits its charming surroundings, and the fact that its pastor, Rev. Dr. Reuben Thomas, has been in his present position almost a score of years attests his popularity as a preacher and the loyalty of his people.

Harvard Church has just completed its first half-century, and its history was rehearsed in two discourses by Dr. Thomas on Sunday, May 13. There was an informal reception at Bethany Chapel on the afternoon of May 17, to which the church had generously invited many pastors and other friends of Boston and vicinity. This chapel was the first building of the Harvard society, and is now occupied by a branch Sunday school. Brief addresses were made by Rev. Drs. A. H. Plumb and Arthur Little, Mr. George W. Merritt and others. Rev. R. S. Storrs, D. D., who came from Andover Seminary to be the first pastor of the church in 1844, and remained one year before going to Brooklyn, recounted interesting reminiscences of his experiences in his brief pastorate. He stated that only two or three of those who called him to Brookline, and only about the same number of those who called him to Brooklyn, are now living.

A bountiful collation was served at the chapel on Marion Street at five p. m., after which brief remarks were made by Mr. Hamilton A. Hill, who was present at the organization of the church, Dr. Wolcott Calkins and Rev. A. A. Berle. The evening services, the attendance filling the church, included excellent music by a double quartette and a jubilee sermon by Dr. Storrs from the text, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." This, as nearly as he could recollect, Dr. Storrs said, was the text of his first sermon to the Harvard Church. Speaking without MS., and with his usual vigor, he set forth convincingly and magnificently the power of the Holy Spirit as above

and pervading all movements for the uplifting of mankind. He spoke of the Spirit of God controlling the researches of higher criticism of the Bible, maintaining Christian civilization in the face of adverse influences, working out the reorganization of society, guiding to real, not formal, unity of the church, transforming individual souls into the likeness of Christ and evangelizing the world.

MASSACHUSETTS GENERAL ASSOCIATION.

PITTSFIELD, MAY 15-17.

From Boston to Berkshire is about as long a step as the venerable body which met in the Union Church in this city last year ever takes between two successive meetings. But when the transition means escape from an urban environment into one of the loveliest country cities in the United States, who would not gladly travel farther in the expectation of faring several degrees worse? As it was, Pittsfield, which has learned how to play the host to great national gatherings like those of the American Board and had entertained the association already twice before, sustained its reputation as an ideal tarrying place for Congregational folk. According to the system adopted last year, delegates no longer expect the freedom of private houses, but there was nevertheless generous extension of hospitality, and not a few charming homes in this city, exceptionally blessed therewith, opened their doors with a largeness of welcome quite accordant with the broad and pleasing outlooks which almost any vantage point in the beautiful Berkshire region affords.

Out of a possible representation of over 600 the roll of delegates included 201 names, eighty-one those of laymen. They were cordially welcomed by Rev. W. V. W. Davis, D. D., the recently installed successor at the First Church of Drs. J. L. Jenkins and John E. Todd, and were at the end of the session sent on their way rejoicing after a no less felicitous farewell address by the pastor of the South Church, Rev. I. C. Smart. The moderatorship fell by common consent to Rev. Elijah Horr, D. D. The edifice in which the association met is beautiful without and within and the new \$10,000 parish house in the rear afforded excellent accommodations for committee meetings. Unclouded skies and an atmosphere tempered to a delicious warmth were vouchsafed for three successive days, and it was no wonder that the committee on resolutions at the close of the sessions enumerated among the first causes for gratitude, God's sunshine.

THE SERMON AND THE ADDRESSES.

Rev. G. A. Gordon, D. D., the preacher, took for his theme Suffering Hardship as a Good Soldier of Jesus, and elaborated with great cogency and power the thought of the soldierly qualities needed in Christian life and service today. An aggressive spirit quite suggestive of Dr. Parkhurst pervaded the discourse, and Dr. Gordon, in his denunciation of municipal corruption and his call for war upon it—"war to the knife and the knife to the hilt"—was hardly less outspoken than the New York divine. The communion service followed the sermon, the officiating clergymen being Rev. Eldridge Mix, D. D., and Rev. F. F. Emerson.

A decided sociological cast was given to the program in general, and the advocates of greater attention on the part of the church to social conditions had their innings and spoke ably and impressively. Prof. John Bascom's theme, The Church and Social Reform, furnished a point of departure for somewhat radical, though friendly, criticism of the church for its interest in ecclesiastical and theological matters rather than in practical and vital human interests. It should evince more sympathy with and, to a large extent, direct such modern movements as the uprising of labor, historical criticism and the emancipation of women.

Rev. C. A. Dickinson expounded the idea and purpose of the institutional church, not

claiming too much for it or disparaging the work of churches of the more conventional type. He held that the church is organized, not merely to preach and hear the gospel, but for daily ministration. It should try to do for the drunkard the work the reform clubs are doing. It should provide for the widowed and fatherless. It should furnish pleasant surroundings for young men and young women, whose own rooms are cheerless. Rev. H. A. Bridgeman championed the cause of free pews, basing his argument on the principle of the equality of believers in the house of God and the desirability of securing an atmosphere that will attract outsiders. The rental system was criticised on the ground that it emphasizes social distinctions and allows money to purchase superior accommodations. Signs of progress of the free pew idea were noted and some practical suggestions given to churches contemplating a change.

Christian socialism had an able advocate in Rev. P. S. Moxom, D. D., who defined it as a way of looking at things with a view to making love the dominant influence in all human relations. It is an attempt to co-ordinate the law of love with the scientific interpretation of the social order. It does not antagonize individuality, but the individualism that asks, "Am I my brother's keeper?" Christianity creates the social problem; it is urging us toward its solution. The church is slowly coming to the consciousness that it is its duty not merely to save individual souls here and there, but as the pioneer and organizer of a kingdom, the beautiful kingdom of God. To do that it must lay its hands on the industries of men and recast them in a new mold.

The topic The Diaconate was treated by Rev. E. A. Reed, D. D., who urged that the idea and functions of the office be enlarged. The deacons should be the trusted advisers, the powerful helpers of the pastors. He advocated the districting of the parish and the placing of each section under the oversight of a deacon. As respects this topic time fortunately was available for discussion, and several pastors and laymen were soon on their feet clinching some of the points made and controverting others, especially the point that deacons are often a cipher in the local church.

A paper of such exceptional value as to induce the brethren to order an extra number of copies printed was that of Rev. P. T. Farwell on Preparation and Conditions for Church Membership. It embodied timely and helpful suggestions on the important subject of training children as Christians and for Christian service.

The secretaries did not have a large place on the program, but the two who did plead their respective causes—Rev. N. H. Whittlesey for the National Council's ministerial relief fund and Rev. F. J. Marsh for the C. S. S. and P. S.—had close attention and carried the sympathy of their auditors.

THE YEAR IN REVIEW.

Secretary Hazen's annual review showed an addition of seven churches to the roll in 1893, making the present total 587, or 241 more than are to be credited to Michigan, which ranks next to us in the national list. In membership the net gain, 1,581, has been double that of the previous year. The number added on confession was 3,733, or an average of six to each church. The present total church membership is 107,524. The young people's societies, having gained 326 members, report an enrollment of 32,661, while the Sunday schools show a gain in membership of 2,248. Infant baptisms counted up 1,804. The hard times had their immediate effect on benevolences, which show a decrease of \$176,171, or twenty-two per cent., the total being \$675,884. Foreign missions and the ministerial aid fund were the only causes whose receipts did not fall below the record of the previous year. Moreover, home expenditures increased \$107,632, reaching a total of \$1,709,342. Church incorporation marches forward rapidly, fifty churches having taken that step

during the past twelve months. Treasurer W. A. Paine's report showed a balance on hand, May 14, of \$1,900.

ARE ORGANIZATIONS A BLESSING?

The report of the committee on the work of the churches, Rev. I. W. Sneath, chairman, departed from the beaten track of previous years and the result was a document of uncommon value. The committee confined its investigations to a single important topic, The Relation of the Church to Its Instrumentalities, and submitted six specific questions, receiving replies thereon from 406 out of 579 churches—or from seventy per cent. The exact facts were first sought in reference to the number of organizations within the local church, and the replies enumerated an aggregate of 2,032. Besides the Sunday schools, Endeavor Societies, missionary organizations and others of the more conventional type, such comparative novelties as these were reported: Boys' Brigades, twenty-five; King's Sons, seven; Brotherhoods of Andrew and Philip, eleven; Literary and Debating Clubs, nine; Sunday Evening Clubs, five; Church Improvement Societies, six; Extra Cent a Day, five; Choral Societies, nine; Church Temperance Societies, nine; Gymnasium Classes, five; Maternal Associations, sixteen; Workers' Training Classes, four.

The replies to question two, "To what extent do these organizations, or any one of them, hold themselves amenable to the approval of the church in their activities and expenditures?" disclosed a large freedom in activity and almost absolute liberty in their expenditures. Testimony to their loyalty to the church was abundant and hearty, and hardly any friction was reported. In seventy-five cases Sunday school officers are elected, or their election formally approved, by the church. In eighty the organizations consult with the pastor and other official brethren on questions of special importance. In five the consent of the church is required before any organization is effected. The third question, "In what way do these organizations help or hinder loyalty to the church?" elicited an almost unanimous response that they are valuable accessories and thoroughly loyal to the church, and that the increasing number of organizations, if properly directed, tends to increased spiritual power and prosperity. Five replies emphatically asserted that organizations are a hindrance, and nine that they neither help nor hinder. Several spoke of the tendency to separateness and selfishness inhering in these organizations. Eight per cent. of those reporting senior Endeavor Societies offer criticisms on specific phases of that work, such as the tendency to exalt the society's prayer meeting over the regular prayer meeting of the church and to consider membership in the society sufficient without uniting with the church. Few, however, say that the society is a hindrance to church loyalty.

City pastors found the fourth question, "What charitable, reform, or religious organizations are in your community other than those in the church?" to be something of a poser, and one naively referred the inquirer to the city directory. Ninety-three replied report no outside organizations and eighty-seven report temperance organizations only. Three different opinions were expressed in response to the fifth question, "How far are they doing the work which the church itself ought to do?" First, their work is no part of the church's work; second, it is the church's work and the church is partly doing it and partly not, and ought to do the whole of it; third, these organizations are the church and are necessary for the accomplishment of its work. Sixty reports speak unfavorably of these organizations and 220 favorably. The sixth question, "To what extent do these organizations stand in the way of the church for membership and service?" was answered by 201 "very slightly, if at all," while seventy-five declare that such organizations do stand in the way, by diverting the energies and money of members of the

church and by making outsiders satisfied simply with membership in an order. But the opinion is growing that the church should lead in benevolent and reform work.

THE NEW MINISTERIAL BUREAU.

Another step toward establishing a medium of exchange between pastorless churches and churchless pastors was taken in a vote to change the amount suggested to the churches as their contribution to the support of this bureau from the three cents proposed last year to one-third of one per cent. of the pastor's salary. This action was taken after Rev. B. F. Hamilton, D. D., secretary of the board of directors chosen last year, had reported the results of its investigations, which found a generally favorable attitude toward the movement, only two conferences voting against it. Eliot Church, Newton, declined to be assessed and sent a letter to the association to that effect, but there was practically no opposition to the modified basis and the board of directors, now increased to twelve, was instructed to secure a salaried secretary and appeal to the conferences for his support.

THE NORWEGIAN BILL INDORSED.

By all odds the liveliest episode of the whole meeting was the discussion over the Norwegian bill. The matter was brought up at the first afternoon session by those desirous of sending a dispatch to Boston to influence favorable action on the bill in the House of Representatives on the following day. Those opposed to the bill secured a postponement of decision until evening by putting it into the hands of a committee. Immediately after the communion service this committee, through its chairman, Rev. P. B. Davis, reported unanimously in favor of praying the House to pass the bill. This precipitated a discussion protracted until nearly eleven o'clock, and three-minute speeches followed each other in quick succession, while others had their ammunition all ready but were unable to get the floor. The large majority favored the report of the committee, while its chief opponent was Rev. C. E. Jefferson, who, called out somewhat against his will to vindicate his position, made a plucky and forcible speech. The principle advocates of the bill were Rev. Messrs. J. H. Lockwood, Ellis Mendell, F. H. Smith, F. S. Hatch and G. A. Gordon. The final vote was about four to one and this dispatch was sent:

PITTSFIELD, May 16, 1894.

To the House and Senate of the Massachusetts Legislature:

The General Association of the Congregational Churches of Massachusetts, assembled for its annual meeting in Pittsfield, respectfully prays your honorable bodies to pass the bill popularly known as "The Norwegian Liquor Bill."

ELIJAH HORN, Moderator.

H. A. HAZEN, Secretary.

The morrow brought a return message from Mr. Beach thanking the body for its share in securing a victory of 132 to 39 on the first stage of the bill in the House.

REPORTS OF STANDING COMMITTEES.

For the committee on Sunday school work Mr. J. N. Dummer presented Mr. Perley A. Stone's report, which bristled with questions and suggestions designed to increase the efficiency of our 600 Sunday schools, with a membership of 117,905 but whose average attendance has been steadily shrinking for a number of years, until now it is only sixty per cent. The report advised the use of the stereopticon, of kindergarten methods, of pleasant and suitable rooms, of rally Sundays and of quarterly reviews.

Rev. C. H. Hamlin's report for the committee on pool selling chronicled the superb work which it has been doing in arousing public sentiment against pool selling in connection with horse races in different places in Western Massachusetts. The agitation has materially lessened the evil and several offenders have been convicted. A further beneficial result is the influence brought to bear upon the Legis-

lature to deter it from relaxing the stringency of existing laws. The report dwelt upon the tendency of gambling to breed other forms of crime and to corrupt government. It also revealed the compact organization and common purpose of the various gambling interests throughout the country, as shown by the history of the Louisiana lottery and of John A. Morris. Continued and more outspoken agitation against the sale of pools upon race tracks, against city poolrooms and against the Louisiana lottery was urged, each church being responsible for its own vicinity.

For the committee on temperance Rev. P. W. Lyman adverted gratefully to the now almost universal use in the public schools of textbooks on temperance, and praised Mrs. Mary H. Hunt for her persistent and successful endeavors in this direction. The committee also was thankful for the recent action of the Legislature, ordering an investigation through the Labor Bureau of the liquor traffic. The Norwegian bill, too, received the committee's indorsement.

Short and direct was the report of the committee on Sunday traffic, rendered by Rev. F. S. Hatch, to the effect that it had been thought best to make no special efforts this year for further restriction, but to rejoice in and preserve the gains of the previous year. The scope of the committee's work another year was enlarged. The suggestion of the committee on benevolence that the extra cent a day plan be adopted by all the churches received the indorsement of the association.

VARIOUS MATTERS OF INTEREST.

A little more tinkering was done on the constitution of the association, a resolution being passed to the effect that hereafter each church may send a delegate in addition to its pastor. This will nearly double the size of the association.

In response to a memorial from the Suffolk South Association a committee was appointed to consider the wisdom of transferring the responsibility for ministerial standing from the ministerial associations to the local conferences.

Mr. Samuel Usher brought in a resolution expressing the sense of the body that all the moneys raised by organizations within the church should pass through the hands of the church treasurer. It was adopted and so was a resolution placing the utmost limit of time for sending in statistics for the Year-Book to Jan. 15 for the churches and Feb. 1 for the conferences. A resolution introduced by Dr. Jubb, advising churches to pay the expenses of their delegates to the State Association, was referred to the next meeting.

A strong deliverance urging Congress to pass the anti-lottery bill was adopted and telegraphed to Senator Hoar.

These delegates were chosen to the National Council of 1895:

PRINCIPALS: Rev. A. H. Quint, Rev. G. A. Gordon, Rev. W. V. W. Davis, Frederick Fosdick, Rev. F. E. Clark, H. M. Moore, Rev. W. W. Jubb, Deacon J. L. Shipley, G. H. Whitcomb, Deacon D. E. Curtis, Deacon Thomas Todd, Rev. C. E. Jefferson.

ALTERNATES: Rev. F. L. Goodspeed, Deacon S. E. Bridgman, Deacon E. F. Morris, Rev. C. P. Mills, Rev. J. M. Dutton, Rev. G. R. W. Scott, A. L. Williston, Augustus R. Smith, Rev. E. H. Byington, G. H. Shaw, F. O. Winslow, Rev. F. B. Makepeace.

These gentlemen were elected as nominees for corporate membership in the American Board:

Rev. Nehemiah Boynton, Rev. D. S. Clark, D. D., Rev. G. E. Lovejoy, Edward F. Morris, Esq., Rev. J. H. Lockwood.

NEW YORK GENERAL ASSOCIATION.

Earnest, practical, hopeful, brotherly—these are the adjectives which describe the sixty-first meeting in Binghamton, May 15-17. The city of 43,000 people is beautiful for situation, clean, well-administered. The First Church, now fifty-eight years old, Rev. W. B. Thorp, pastor, is the largest of our body in the State outside of the metropolis. Its edifice is a

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noble place for such a company. The young daughter church, Plymouth, Rev. W. H. Kephart, pastor, joined in entertaining the delegates, the largest number in a decade. Boys in cadet uniform escorted the delegates to their places of entertainment after young ladies had pinned on silk badges. There were no dull hours, no jarring notes and the whole gathering was full of inspiration for larger work. Dr. Meredith had a prominent place upon the program, but his recent bereavement kept him away and words of sympathy went forth to him from all hearts. Dr. Lyman Abbott was a helpful presence throughout the sessions and Dr. H. A. Stimson was placed, very suitably, in the moderator's chair. The opening addresses by Drs. William Kincaid and W. E. Griffis set the keynote for the meeting. They asked, What are some of the features of Congregationalism of special value today? Dr. Kincaid found the answer in our habit of letting disputed questions in theology settle themselves without formal votes of definition. We prove all things and then hold fast to that which is good. Then our non-separatism helps us in the South. We lay emphasis upon the individual soul and the individual in society rather than upon organization. We adopt new methods of reform but not to the neglect of the one method. We rely on common sense. Dr. Griffis dwelt upon our birthright privilege of letting the people read and study and interpret the Bible under the Holy Spirit's guidance. Let us trust the people and give them freedom.

The annual sermon, by Rev. N. M. Calhoun, was a forcible presentation of the words of our Lord, "As Thou didst send Me into the world even so sent I them into the world." Has the church met this calling? Not in so far as she has failed to preach a simple gospel, to preach it to the poor and has not leavened society nor given the Word of Life to the heathen. In a somewhat similar vein was the essay by Rev. A. E. Colton, who drew a comparison between Nebuchadnezzar in his glory and the United States. The greatest demand is righteousness; the knowledge of God is not enough. Stirring addresses came from Rev. Messrs. H. A. Manchester and J. L. Franklin upon churches and reform. The former spoke more especially upon the practical problems of the cities and urged the preparation of cheap literature for the masses who will not read the larger denominational papers. Mr. Franklin showed that there can be no such thing as preaching the gospel without applying its precepts and principles to the moral life of the community. The pulpit should not leave it all to the secular press. Dr. Abbott said that religion must not be presented as a means to morality, but as the end in itself. We are to make men know God. It is not for us to settle sociological questions, but to preach the gospel in its bearing on daily life. I cannot tell a mill owner how to run his mill, but I can remind him that his employés are men and not mere "hands" and that he must treat them as men. Preach to the congregation before you and not to another which cannot hear you. Do not attack the rich before a company of railroad men, nor trades unions before a congregation of capitalists.

Two very interesting parliaments were held, one opened by O. A. Gorton, M. D., on the Plight of a Church Seeking a Pastor. If the witty paper bore hard upon the ministry, it was balanced in the discussion following. A committee of five was appointed to see if anything can be done to promote marriages in the Lord between the waiting churches and ministers who cannot come together as matters are now. Another helpful hour came in a testimonial meeting upon new methods of work, especially in the Sunday night service. The men's clubs, the stereopticon, the evangelistic meeting, the old-fashioned way, in town and country, were well brought out amid questions and answers. The hour's talk showed the earnestness of the churches in fulfilling their mission to the community and the strong

desire to make the men sit down to eat the bread of life.

No part of the meeting was more valuable than the missionary addresses by the secretaries of the benevolent societies, the pastors who spoke for the State H. M. S., and the women who represented women's work at home and abroad. Dr. W. E. Park gave us a whirlwind of eloquence in defense of Congregationalism from the primitive era of the church, with the practical conclusion—build churches to protect the choice product. Mrs. Joseph Cook, who spoke upon the theme, Do Foreign Missions Pay? will be sought again, as will Dr. Pauline Root, who followed her. Secretary Shelton held the audience to late hour with his incomparable lecture, illustrated by the stereopticon, upon the problem of home missions.

Temperance work was strongly presented by Rev. A. F. Newton in behalf of a committee, and the work of education in the common school and the Sunday school was emphasized. The State Constitutional Convention, now in session, was memorialized for a law preventing the use of public money for sectarian institutions of any sort. The women's missionary societies showed excellent work, the sums raised being about up to the pledges given. Oberlin was remembered by the report of the visitor annually appointed from the association, by an address by Prof. G. F. Wright and by a social gathering of alumni.

E. N. P.

MICHIGAN GENERAL ASSOCIATION.

Our clans in the Wolverine State met under circumstances of great joy, May 15-17, with one of the oldest churches of the State sisterhood, which, second only to Massachusetts, now numbers nearly 350 churches. Kalamazoo is a charming little city of 20,000 people. The First Church, with an admirable modern building, has a membership of 500, which has materially increased in the short pastorate of Rev. T. E. Barr, who is still a member of the Presbyterian body. There was nothing to mar the happiness of the association caused by the unprecedented gains in membership and the unequalled gifts made for home missions and other benevolences during the year.

Dr. James Gallup was moderator and Rev. J. W. Bradshaw preached the sermon. He made the brethren feel that in these days, when things are being shaken, there were stable foundations that could not be removed. An innovation, instead of the usual devotional exercise, was the introduction of daily sermons, preached by Dr. E. B. Fairfield, Rev. H. S. Mills and Rev. C. F. Patchell. These four sermons from men old and new in the service and from widely different parts of the State indicate what has not always been the impression, that Michigan preachers do not sympathize with any radicalism in theology. The listener gained the impression that doubt, unbelief and looseness had little encouragement from the utterances of our representative preachers.

An impressive scene was the introduction of Superintendent Warren by Dr. W. H. Davis. Mr. Warren's address was a model of strength and eloquence. He enters upon his work with cheering prospects, and his brief presence among us has already inspired the home missionaries and the churches with enthusiasm and confidence in the administration.

Among the able papers presented was that of President W. G. Sperry of Olivet College, who pictured the future of our church life in hopeful and cheering lines. If he is a true prophet, the polity of the future will be Congregational, and "In respect to polity, we shall be able to get ready for the millennium in five minutes." In respect to theology, we shall continue to emphasize Christian life as distinct from Christian belief, and Christ as the author and source of that life. In this connection it should be noted that the New Jersey resolutions were heartily indorsed and commended to the

National Council, although, as a rule, the churches in Michigan are not worrying much about church unity, inasmuch as the brethren of the other orders have a great desire to enter into our larger liberty. If we behave ourselves and continue to grow, there is no reason why we shall not have just the kind of unity in Michigan that we desire.

An unusual amount of time was given to the interests of educational institutions that look to Michigan for support. Chicago Seminary was represented by Dr. Graham Taylor, who also delivered a stirring address on the Church and the Kingdom. He does not follow the Iowa prophet in his views. President Ballantine made an effective appeal for Oberlin Seminary, which has supplied Michigan with twice as many ministers as any other seminary. Olivet College was represented by President Sperry and Professor Ellis; Benzonia College by Rev. M. A. Breed, who is now president. These institutions are thriving and doing good work, and all are in great need of money.

The proposed revision of the constitution, in view of the chaotic state of the statute, was postponed for another year, until the Legislature can make a simple law covering the incorporation of the association. The missionary societies were well represented, and a strong appeal was made for the S. S. and P. S., which, jointly with the missionary society, is to appoint a missionary for the northern part of the State. *The Michigan Congregationalist*, which is ten years old and is now conducted by Rev. E. B. Shaw of Benzonia, was heartily indorsed.

The report of the register indicated that the C. E. Society has now as secure a place in our churches as the Sunday school; that Boys' Brigades are being organized very generally; that while there are no institutional churches in the State, except Plymouth Church, Detroit, institutional methods are being very generally adopted. Young Men's Clubs are new features. The association voted to discontinue churches which could be disbanded without detriment.

As a corporate member of the American Board, President Sperry was nominated to succeed ex-President Butterfield, deceased. Loving mention was made of the ten faithful ministers who last year were called to their reward. Michigan is taking better care of its disabled workers and of their widows and children, and during the past year spent more than \$800 in their relief. The legacy left by Mr. Ford of Ann Arbor, together with the contributions from the churches, will enable us to do much more in this labor of love.

D. F. B.

CONFERENCES AND ASSOCIATIONS.

MASS.—The annual report of Worcester North Conference shows the total of church members to be 1,880, a loss of sixteen in one year; whole number in Sunday schools, 1,919, a loss of 129; members of C. E. Societies, 587, a loss of 156. Benevolent contributions amounted to \$10,275, a gain of \$3,000, due to a legacy of \$4,000.

CT.—The twenty-sixth meeting of the Litchfield Northeast Conference was held at Nepaug May 18. Among the speakers were Rev. Messrs. C. H. Stevens, G. E. Lincoln, Augustus Alvord, Arthur Goodeough, A. H. Norris, A. W. Gerrie and A. G. Hibbard.

N.Y.—The meeting of the Hudson River Association was held in the First Church, Poughkeepsie, Rev. Wayland Spaulding, pastor, May 1, 2. Widespread revivals were reported. The addresses were on Some Aspects of Pastoral Work, The Liberty of the Christian Life, Nine Years in Salt Lake City, The Cure of Drunkenness, Missionary Work and The Connection of the Christian Church with the Management of Cities.

MINN.—Anoka Conference held its meeting in Union Church, Minneapolis, Rev. J. L. Nott, pastor, May 16, 17. Topics discussed were: The Holy Spirit a Teacher, Young Men, Sunday School City Missionary Work, and other phases of missionary work.

The annual meeting of Mankato Conference was held in Sherburne, May 8, 9. The sermon was by Rev. J. W. Marshall. Addresses were on The Movement of the Kingdom, missions and other topics. Reports from the churches showed many encouraging indications.

Owatonna Conference met in Cannon Falls. Rev.

Messrs. C. W. Merrill, J. A. Chamberlain and A. H. Pearson gave addresses. Most of the churches of this conference are supplied with pastors, Rev. G. S. Ricker having just commenced work at Faribault.

WN.—The Seattle Association met in New Whatcom, Rev. J. W. Savage, pastor. Reports from the churches indicate progress and increase of membership. Two new churches, Bangor and Marysville, were received. Subjects of papers were: Is There a Practical Adaptation of Young Men's Sunday Evening Club Methods to Small Churches? The Requirements of Christian Citizenship, The Midweek Meeting and The Mission of the Church. The benevolent societies were all represented. At the woman's meeting papers were read on Our Work and the Church, and Our Country Without Home Missions. Mr. T. C. Wiswell was approbated to preach.

CONGREGATIONAL CLUBS.

ME.—At the May meeting of the Portland Club last week Dr. E. Winchester Donald spoke on ways of uniting Episcopalians with Congregationalists in work in small country towns.

N. H.—The Central New Hampshire Club held its third annual meeting at the First Church, Concord, May 16. Under the general subject, The Congregational Churches of New Hampshire, these topics were discussed: How Can Our Smaller Churches be Developed? Fellowship of the Churches, Our Financial Honor, Legal Organizations, Loyalty to Our Benevolent Societies, Secular Organizations, Mission of Congregational Clubs, Our Relation to the Community, and Denominational Comity. Five of the speakers were laymen who became witnesses of the ability in our churches only waiting to be utilized. Dr. T. E. Clapp, the new pastor of the First Church, Manchester, was present for the first time and spoke. The club begins its new year with increased membership and interest.

Mo.—The St. Louis Club held a May festival May 14. The address of the evening was on Things for Which the Church Should Be Conspicuous, by Rev. Pleasant Hunter, Jr., of Minneapolis. He held that the church should be conspicuous as a brotherhood and as a humanity helping institution.

NEW ENGLAND.

Massachusetts.

LOWELL.—The A. M. A. held a field day May 13, the speakers being Rev. Drs. F. P. Woodbury and A. F. Beard and Rev. H. H. Proctor. Rev. G. W. Moore gave an interesting stereopticon exhibit of the mission stations of the association.—Miss Annie Harlow, pastoral helper at the First Church, has gone West in response to an invitation to speak on Sunday School Work before the Illinois State Convention. She will also speak on Sunday School Problems at St. Paul, Chicago and Minneapolis.

SOUTH HADLEY.—The church has secured plans for a new edifice, which will stand on the site of the one burned March 4. It will be completed by next February at a cost of \$22,000.

Rev. J. L. Hill, D.D., was employed to supply the pulpit of the Mystic Church, Medford, for the next Sunday after his resignation took effect. The dismissing council recognized "those happy and sterling qualities of mind and heart which have made this ministry so earnest, wise and faithful." Dr. Hill has taken up his residence in Salem.

Maine.

The church in Fort Fairfield, Rev. G. B. Hascock, sustains the Central Sunday school and a school in the Robie district.—The branch of the Robbinston church at Red Beach is to have an independent organization.—A more eligible lot has been secured by the Freeport church for a new edifice.

New Hampshire.

MARLBORO.—Special evangelistic services have been held every night for a week by the pastor, Rev. J. S. Colby. The meetings were large and the results encouraging. In the past year twenty-six have joined the church.

DUBLIN.—A few summer services have been the extent of the church's activity for a long time. The membership includes not a man and only about a dozen discouraged women. A neat church and parsonage belong to the society, which has only one surviving member, Dr. Wood. He has offered to give the entire property to the New Hampshire H. M. S., if they will administer it. It is hoped that in a few weeks the negotiations will be consummated. Meanwhile the congregation is being ministered to by young laymen from the neighboring church in Marlboro, with occasional clerical assistance.

NASHUA.—The First Church, Dr. Cyrus Richardson, pastor, dedicated its new edifice May 17. The sermon was preached by Prof. J. W. Churchill; other parts were taken by the pastor and Dr. Daniel

March, a former pastor. The building is said to be the finest in the State, is built of stone and cost \$123,000.

KEENE.—The evangelical churches are supporting a rescue mission. Meetings are held during the week and a reading-room is kept open every week day. The mission is under the charge of Mr. J. H. Murray of New York.

Temperance work has received a new impetus in Cheshire County. Several towns are trying to enforce the prohibition laws more strictly.

Vermont.

WESTMORE.—Preparations for building a house of worship on the shore of Willoughby Lake for the new church are well advanced. None has ever been built within the township. A new communion service, the gift of the Barton church, has been presented.

RUTLAND.—Miss Chapin and Miss Mayo, from the Moody school at Northfield, Mass., have begun evangelistic work in this county, under the auspices of the C. E. Union. On their arrival, May 15, a reception was tendered them by the C. E. Societies, and the following day they began work at South Wallingford.

The church in Hardwick has voted for incorporation and a building committee has been appointed to plan for an edifice.

Rhode Island.

Special services are still being held in some of the churches. Since January seventy-eight have been received on confession in the Bristol church, fifty by the Union Church, Providence, and twenty-eight by the Pilgrim Church.—Instead of the regular Ministers' Meeting the Rhode Island Congregational Historical Society held a session. The object of the society is to secure an alcove in the library of Brown University where church histories, manuals, etc., may be preserved, and that when practicable copies of such collections be sent to the Congregational Library in Boston, Mass. Dr. J. G. Vose read a paper on The Cambridge and Saybrook Platforms, which he was requested to place in the hands of the new society as the first deposit in the lately acquired alcove.

Connecticut.

SOMERS.—Since the Week of Prayer the religious interest in the church has gradually increased, and for five weeks meetings have been held every evening. Over eighty converts are reported, many of whom are heads of families and several are upwards of seventy years of age. The pastor, Rev. C. H. Ricketts, has been assisted for a few weeks by a band of revivalists.

NORWICH.—The home department of the Greenville Church Sunday school numbers 100 members and that of the First Church about the same. Rev. C. A. Northrop of the latter has devised a sort of a home department of the midweek meeting.

Sixty members of his church have engaged, whenever they are obliged to be absent from the meeting, to devote at least a part of the hour in their homes to prayer for the meeting and meditation upon the topic. Thus only about twenty of the members of the church remain unpledged to bear some part in the service.

The Second Church, during the first year of Rev. C. W. Morrow's ministry, has paid a debt of \$1,900, expended \$4,000 in repairing its edifice, making its interior one of the most attractive in the city, received the gift of a commodious parsonage and added seventy-eight members—fifty-eight upon confession of faith.—The Broadway Church gave \$5,000 more in benevolences last year than the year before.

BRIDGEPORT.—The installation of Rev. Frank Russell, D. D., in the South Church, Tuesday, May 15, was of unusual interest, owing to the position which the church holds among the more influential churches of the State and to the national reputation which Dr. Russell has acquired in the Evangelical Alliance. Dr. S. H. Virgin preached the sermon. The prayer of installation was offered by Dr. T. K. Noble and the charge to the pastor was given by Rev. J. G. Davenport. Dr. C. R. Palmer gave the right hand of fellowship, and Dr. Josiah Strong the charge to the people.

Rev. T. M. Miles of Bristol has been delivering a series of Sunday evening discourses on the leaders of the Reformation.

The ninth annual meeting of the W. H. M. U. of Connecticut was held at the Second Church, Winsted, May 16. About 130 delegates were present.

MIDDLE STATES.

New Jersey.

WESTFIELD.—Tohlyuki Okamoto, recently ordained as an independent missionary, expects to engage in city mission work in Japan, supported by

ten of his classmates in Union Theological Seminary.

MONTCLAIR.—A new memorial window, the gift of Mr. and Mrs. W. J. Pinckney, in memory of their son, has been placed in the First Church. It is a portrait window, the face of the figure, which represents a knight with broken lance, being a likeness of the deceased son.

Pennsylvania.

JOHNSTOWN.—The First Church dedicated its new edifice May 13. It was an occasion of unusual interest, owing to the destruction of the building and the loss of its pastor, his wife and fifty-six members by the flood five years ago. Formerly Welsh, the church is now largely English and is stronger in numbers and influence than ever, sixty-four having been added to the membership during the short pastorate of Rev. T. A. Humphreys. The building is of brick with a seating capacity of 500. It cost \$12,000, which, with outside help, is nearly all paid.

THE INTERIOR.

Ohio.

CLEVELAND.—After two prolonged sessions a council, representing all the Congregational churches of Cleveland, voted on May 15 to recognize Olivet Church and receive it to fellowship, but advised the church before selecting a permanent location to consult with the City Missionary Society. So much prominence had been given in the newspapers to the temperance attitude of the church that the council adopted a statement regarding the covenant which emphasizes total abstinence from intoxicating liquor and instruction to that end. The council disclaimed any reflection upon the church and denomination from which a majority of Olivet Church withdrew and any intention to endorse any political party. The new church of twenty-two members meets for the present in a leased store building. Its members show great courage and devotion and propose to maintain services for the present without asking aid from the city missionary society or H. M. S. Rev. J. R. Conner and Rev. O. Jenkins have recently supplied their pulpit.—The Boys' Brigade of Grace Church was addressed May 16 by Mr. A. C. Caskey, a prominent attorney and a member of Pilgrim Church, who was an officer in the Civil War. He spoke upon The Story of My Regiment. Rev. J. H. Hull has been so successful with his brigade boys that he is in constant demand for help in organizing other companies and addressing public meetings.

Illinois.

CHICAGO.—The Auburn Park church, Rev. H. T. Sell, pastor, is enlarging its building to double its former seating capacity. The additions are demanded by the increase in the attendance at the regular services and in the membership of the Sunday school.

Michigan.

DETROIT.—Plymouth Tabernacle, Rev. L. Morgan Wood, pastor, is the only institutional church in Michigan and is one of the most aggressive in the country. Since January 177 new members have been received, 155 of them as the result of the Sunday evening after meetings. The membership is now over 600. J. B. Gonzales has just accepted a call to be assistant pastor, and he will also act as secretary of Plymouth Institute, a people's college for popular education. Over 400 students are now enrolled in this school of applied Christianity.

There are fewer vacant pastores now and there have been fewer changes during the year than ever before. Fifteen churches and twelve parsonages were erected last year.—The women's missionary meeting, held at the same time as the State Association, was an encouraging one. The year has given the leaders great anxiety, but no less than \$5,498 have been contributed and the membership has gained 906.

THE WEST.

Minnesota.

WEST MANKATO.—Plans have been secured for a chapel, the Sunday school having been obliged to suspend its sessions for lack of a room. Rev. G. A. Cable is doing work on the North Side, where a Sunday school has been organized and plans are being made for a new building.

Nebraska.

FREMONT.—An impressive service was held, May 13, at the dedication of the memorial tablet to Rev. Isaac E. Heaton, the first pastor of the church. Memorial addresses were made by the pastor, Rev. W. H. Buss, and others. The references in the service to the memory and work of Father Heaton are worthy of preservation. He was the second Congregational minister coming to Nebraska, was pastor of the church for fourteen years and resided among his people after the close of his pastorate until his death, Sept. 17, 1893. Tributes of esteem were read from Rev. Messrs. A. F. Sherrill,

A. T. Swing and L. F. Berry, former pastors, and from Superintendent Harmon Bros.

South Dakota.

IPSWICH.—Evangelistic meetings were conducted a month ago by Rev. Joel Martin. As a result twenty-nine persons united with the church May 6, twenty-four of them on confession. Rev. E. E. Webber is building up the church in every way. The work at Rosette Park, where he preaches also, is prospering.

PACIFIC COAST.

California.

OAKLAND.—At a special service in the First Church Miss Grace Scott has just been consecrated to mission work, Dr. J. K. McLean, the pastor, offering the prayer of consecration. As the missionary of the Christian Endeavor Society she goes to Trinity County, where among 4,000 people there is only one Protestant minister.

The church at Santa Barbara recently observed its twenty-seventh anniversary. Its Chinese mission school, twenty years old, has seventy-two scholars. —During the past year our denomination has established five new churches and sixty-two Sunday schools in the State.

Washington.

The great reduction in the home missionary apportionment for Washington will prevent some earnest and efficient ministers from taking churches in the State.—Rev. L. H. Hallock, D. D., of the First Church, Tacoma, has organized a Sunday Evening Club. It has been successful in filling the church.

WEEKLY REGISTER.

Calls.

APPLETON, F. G., to Granby and Victory, Vt., to begin work May 27.

ARNEY, J. W., Lake Odessa, Mich., to Plymouth Ch., Lansing. Accepts.

BARSTOW, John, Glastonbury, Ct., declines call to become superintendent of home missions in Col.

BERRY, Louis F., Andover Seminary, to Groveland, Mass., for one year.

BIGELOW, GEORGE, Daniel M., West Salem, Wis., to Prairie du Chien.

BROWN, C. F., to remain another year at the St. Charles Ch., Minneapolis, Minn. Declines.

BRUCE, Charles R., Hull, Ia., accepts call to Green Mountain.

CHOATE, C. W., recently of the Christian church, Yellow Springs, O., accepts call to Central Ch., Dayton, Ohio, William, Stockbridge, Wis., to Birnamwood and Norge.

DODWELL, Henry W., Wells, Me., to Watertown, S. D.

ELLIOT, William A., Gladstone, Mich., accepts call to Alonquinto, Ill.

FINER, Jesse L., Oberlin Seminary, to Verdon, Neb.

FRENCH, Edward G., Guildhall, Vt., to Island Pond, to begin work June 1.

GONZALEZ, J. B., Springfield, Mass., to be assistant pastor Plymouth Tabernacle, Detroit, Mich. Accepts, to begin work Sept. 1.

HAMMOND, Joseph, Carlisle, Mass., to Hancock, N. H. Accepts to begin work June 3.

HARRINGTON, Vernon C., to Chamberlain and Oa-

conia, S. D.

HAYES, Augustus J., to Cumberland, Wis. Accepts.

HEATH, Albert H., Plymouth Ch., St. Paul, Minn., to North Ch., St. Johnsbury, Vt.

HIBbard, Rufus P., Gloucester, Mass., to Second Ch., Chicopee Falls.

MAIR, W. W., Oberlin Seminary, to Waubay, S. D. Accepts.

MUNRO, John J., North Troy, Vt., to Alburgh Springs. Accepts.

OLIVIN, Gurney M., Winthrop, Ia., to Summit Ch., Dubuque. Accepts.

PEASE, Charles, Hartford Seminary, to the Third Ch., Chicopee, Mass., for two years, beginning June 1.

PETERSON, J., to Clear Lake, Wis.

PLASS, Norman, Cleveland, O., accepts call to Central Ch., Cincinnati, to begin work June 1.

PUTNAM, Frank C., Yale Divinity School, to Walpole, Mass. Accepts.

SAGE, Charles J., St. Paul, Minn., accepts call to Rising City, Neb.

SNELL, W. (Meth.), to West Brookville, Me. Accepts.

TROWER, William G., Minneapolis, Minn., to Presby-

terian church, Delano, and to Brownton and Stewart.

The latter.

WALL, A. R., Flint, Mich., to Central Lake and Eastport. Accepts.

WILLIAMS, Marie W., Ypsilanti, Mich., to Bureau and De Pue, Ill. Accepts.

Ordinations and Installations.

ANDERSON, George S., o. May 15, Bennington, N. H. Sermon: Rev. D. W. Goodale; other parts: Rev.

Moore, W. R. Cochran, D. D., H. S. Ives, F. L. Allen.

BEARD, Josiah, o. Piqua, Ch., Greene, Ia. Sermon: Rev. A. M. Brown; other parts: Rev. Messrs.

H. L. Wiesler, A. J. Van Wagner, N. C. Hickes.

MORTON, W. Henry, o. May 17, Unionville, O. Sermon:

Prof. E. I. Bosworth; other parts: Rev. D. A. Strong.

Prof. A. H. Currier, Rev. Rufus Aptoph, Rev. M. B. Moore.

OKAMOTO, Toshiaki, o. May 18, Westfield, N. J., as an independent mission to Japan. Sermon: Prof.

A. C. McGiffert; other parts: Rev. Messrs. C. H. Faxon, F. W. Baldwin, S. L. Loomis.

OKERSTEIN, J. F., o. May 18, Swanville, O. Parts:

Rev. Messrs. C. B. Fellows, J. F. Locke, E. N. Rudeck and G. F. Morton.

PRIOR, A. E., o. May 9, Romeo, Mich.

RUSSEL, Frank, D. D., South Ch., Bridgeport, U. S.

TANNER, Allan A., o. May 9, First Ch., Pueblo, Col.

Sermon: Rev. W. F. Slocum; charge: Rev. F. T. Bayley.

Resignations.

BOWLER, Stephen L., Springfield, Me.

BROWNJOHN, George W., Bryant, S. D.

CHAMBERLAIN, B. N., Youngstown, O.

CHAPIN, George E., Hubbardstown, Mass.

CHAPIN, John F., Rosedale and Pine Grove, Mich.

DIXON, John H., Chamberlain, S. D.

FISK, Franklin L., Portland, Ia.

LUCK, Charles W., Pocatello, Idaho, to accept call to the First Ch., Ogden, Utah.

MORSE, Warren, South Williamstown, Mass., to take effect June 30.

MURPHY, George, Oxford, Me.

SAWYER, Harvey C., Andover, N. H.

STILES, W. C., Jackson, Mich., to take effect Oct. 1.

Dismissals.

WILLIAMS, Augustus W., May 14, Rogers Park, Ill.

Churches Organized.

CLEVELAND, O., Olivet, May 15. Twenty-two members.

TRENT, Wn. Sixteen members.

Miscellaneous.

BATTLEY, Richard H., has closed his work at Fertile and Mentor, Minn., where he has supplied several months.

BOWLER, Stephen L., has closed six months' work in Springfield, Me. After June 1 he will reside in Bangor, Coolidge, Amos H., retiring from the church in Leicester, Mass., receives a gift of \$1,000.

DANA, Malcolm McG., will supply Westminster Street Ch., Providence, and engage in business.

DAVIS, John, Andover, Mass., to take effect Sept. 1.

DEAN, George, Andover, Mass., to take effect Sept. 1.

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They have proved their sincerity by hard work for temperance. But no one supposes the bill will pass both branches of the Legislature, therefore the discussion is hardly a practical one. The growth of great corporations is dangerous, and one corporation controlling the liquor business of Boston would be very dangerous. He criticised especially the proposed disposition of profits, and suggested that those who buy the liquor might have the privilege of designating to what objects the profit from their own trade might go. Some might wish to give it to the American Board, or to send the *Congregationalist* to home missionaries.

Mrs. A. J. Gordon could not joke over so serious a subject as young men going into liquor saloons, nor could she understand how honest temperance men could favor the bill or vote for any form of license. Dr. A. H. Plum, who had yielded his time to other speakers, pointed out that the Norwegian system is a license system, and urged that the government has no right to license the selling of liquor in any form as a beverage, which is a moral wrong. It has not been proved that the system has worked well anywhere, but if it had been proved the diminution of the liquor traffic is not to be sought by immoral means. Petitions to the Legislature were circulated for signatures of opponents to the system.

THE PRESBYTERIANS AT SARATOGA.

The one hundred and sixth General Assembly of the Presbyterian Church in the United States, which began its sessions in Saratoga on Thursday, May 17, is a body made up of members who for the most part are new to the assembly and to its methods of procedure. Those who have known previous assemblies are more at a loss to place the men according to the usual categories and to gauge their views than ever before. Strange faces and unknown elements abound. An unusual result was observable even on the first two days at the election of a new moderator and in the action on the report of the committee on cooperation with other churches. The conservative leaders see fit to perceive in the large vote given to Dr. Arthur J. Brown of Portland, Ore., for moderator, a large accession to the liberal vote in the assembly, whereas it was a result of the untutored freedom of the Western vote, whose prejudice inclined it to give preference to a candidate who stood pre-eminently for the interests of home missions. In the other matter opinion seemed to shift in the direction of the last speaker, thus evidencing an untried body of commissioners.

The first subject of interest is always the sermon of the retiring moderator—in the present case Dr. Willis G. Craig, professor of theology in McCormick Seminary. The sermon was long and not in good proportion, at least in the portions that were delivered. It was an exposition of the position which the part of the church to which the preacher belongs holds in regard to Holy Scripture and its interpretation. Parts were eminently sound and it did not specifically insist upon the sole authority of the original autographs, though it pointed back to these through the authenticated copies which are now in our hands. Unscientific ground was taken with regard to interpretation when it was said that the rule of the critics must be reversed, and that the Bible must not be treated like any other book by the investigator, since it is a divine book. The propriety of some of the speaker's remarks was severely questioned by not a few, since some of the points upon which he dwelt with particular emphasis are those which are to come up later in the now famous Smith heresy case.

Upon the platform at the opening session were four ex-moderators of the assembly, Drs. Moore, Craven, Young and Marquis. The election of a new moderator occupied the whole of the afternoon session, and was in part a very exciting affair. Nominations were

made in eloquent speeches, the best by far being that of Dr. Minton of San Francisco, who presented the name of Arthur J. Brown of Portland, Ore., as the representative of home missions. Just ten years ago at this place the same considerations put Dr. Hays, then of Denver, in the chair, but this year the balance was inclined, though ever so slightly, by dogmatic considerations. The failure to elect upon the first ballot and the unexpectedly large vote polled by Dr. Brown caused a stampede to Dr. Mutchmore's candidacy, and an uproar in an attempt to change votes to him which was unexampled in any but a political convention and without precedent in an assembly of the Presbyterian Church. The leaders saw danger that their program might be broken, and the New York men led the way in changing votes.

The selection of Dr. Samuel A. Mutchmore, editor of the *Presbyterian*, was satisfactory to the conservatives, but has scarcely proved as satisfactory in the dispatch of business. His appointment of committees, except so far as the chairmen are concerned, remains to be tested on account of the unknown quality of the men selected. In the judicial committee is one man named by Dr. Smith, whose case is to come before them, and a second man, inadvertently appointed, is on the same side.

In the first three days many subjects have come up, but few have been finally disposed of. Provision has been made for the appointment of a committee of nine to take into consideration the whole question of reunion with the Southern Presbyterian Church on the basis of the common standards. The largeness of the vote and the omission of the negative vote are symptomatic of the general attitude of the entire assembly.

Church Unity was discussed twice, the speech of Dr. J. T. Smith of Baltimore being the main feature. This apostolic man, who for seven years has labored in the interest of this subject, impressed the assembly deeply. He reviewed the history of the movement and the steps that had been taken. He deplored the necessity for a minority report and so touched the sympathy of his auditors that they adopted the recommendations of his committee. It was in the nature of a personal triumph, but it was supplemented by a consideration of honor. The committee reported that it was awaiting an answer to certain inquiries touching pulpit comity, which had been addressed to the Episcopal House of Bishops and to which a reply could not be expected till October, 1895. The committee was therefore directed to suspend effort till after that time.

Co-operation in missionary work was represented by Dr. C. L. Thompson of New York. This interest is one of interdenominational comity, especially in the West. The difficulties and the demands of ordinary sagacity were presented by many speakers, some of whom pointed out the peculiar adaptability of the Congregational polity to the circumstances so often presented. One speaker put it very bluntly, though inelegantly, when he exclaimed, "The Presbyterians get all the comity and the other fellows get all the churches." The assembly swayed back and forth as speaker succeeded speaker, but with a strong undercurrent of sentiment adverse to the committee and in favor of its discharge. Promising signs of advance toward an understanding with other missionary boards were discounted, and the report was finally consigned to the custody and examination of the committee on church polity, whose chairman, Dr. Marquis of Chicago, is adverse to its proposals and proposed continuance.

The most important subject yet considered is one that has not yet been decided, but which is likely to have been concluded before these words are read. It relates to the subject of theological seminaries, and grew indirectly out of the case of Dr. Briggs and more immediately out of the refusal of Union Seminary to submit to what was viewed as an infraction

of the agreement made with the General Assembly in 1870. A committee was appointed two years ago to devise methods by which closer relations might be established between the assembly and "its" seminaries. "Progress" was reported a year ago, and now a scheme is outlined which the assembly may adopt or not. In brief, the plan provides for changes in the charters and constitutions of the seminaries, which will give a right of approval by the assembly in the case of elections of both professors and directors, which will vest the property of the seminaries in the name of the assembly, constituting the directors as the trustees and administrators for the assembly, and which will, finally, confer upon the assembly full power to protect and enforce its rights. A strong minority report denies the necessity for such drastic action, claiming that it is contrary to the usage and polity of the church, which already provides sufficient and efficient safeguards under the present method. That there is very strong opposition to the majority's recommendations is evident, but to undertake to foretell the action which the assembly may take is foolish and idle.

C. R. G.

YALE DIVINITY ANNIVERSARY.

Never have the noble elms of New Haven flung out a greater wealth of foliage to greet the alumni and friends of Yale Divinity School than on Wednesday, May 16. Seldom also has the seminary presented a more enjoyable program than that of last week, evidence of which was apparent in the unusual audiences at the exercises and in the large gathering of alumni. Of late years Yale has almost transformed anniversary day by an enrichment of the exercises until every friend of the seminary who can reach New Haven at that time has good reason to congratulate himself.

On the morning of Wednesday eight speakers, representing the graduating class of thirty-two men, appeared before a large audience in Battell Chapel. The students were followed by Prof. L. O. Brastow, whose address to the class upon the Attractiveness of the Ministry was full of inspiration and encouragement.

Marquand Chapel was almost completely filled in the afternoon when the chairman of the exercises, Rev. C. R. Palmer, D. D., introduced the speakers on the subject appointed for discussion, Is the American Pulpit Declining in Power? A genuine interest in the question was developed by the able addresses of the leading disputants, Rev. J. W. Cooper, D. D., and Rev. J. E. Tuttle, D. D. Professor Fisher, Rev. G. L. Walker, D. D., and others followed in the discussion, which expressed full confidence in the permanent influence and integrity of the pulpit. Later in the day the visitors witnessed the planting of the class ivy, now a pleasant custom of the Divinity Commencement, and in the evening followed a concert in the chapel and a reception in the Trowbridge Library.

Unfortunately, the Lyman Beecher lectures of this year, as well as several others which were anticipated, have been omitted by reason of the illness of Dr. Henry Van Dyke and other lecturers. But within the seminary itself the year has been unusually rich in results. No interruption has occurred in the work of the professors. The faculty, now numbering ten, will be increased next year by Rev. W. F. Blackman, Ph. D., now studying in Germany, who will assume the chair of Christian ethics. The system of partially elective studies, which has given great satisfaction, will be considerably enlarged next autumn. That Yale's increase in popularity is not at the expense of her scholarship is evident in the greater enthusiasm and effort of the whole body of students.

The Dwight fellowship of this year is awarded to Mr. Charles S. Haynes of Williams College, class of 1891, who will carry on his studies in Germany. Mr. W. J. Moulton, on the Cooker fellowship, will continue to study at Yale.

A. P. D.

BIOGRAPHICAL.

REV. THOMAS P. FIELD, D.D.

The death of Dr. Field at Amherst May 16 removes one of the best known and most highly respected residents of that college town, and will be widely regretted by scores of graduates who knew him in the capacity of both teacher and friend. It is, to be sure, ten years since he retired from the pastorate of the College Church, but up to the day of his death he maintained a lively interest in all that concerned the institution from which he graduated sixty years ago, and to which he gave the faithful service of his earlier as well as of his riper years.

Dr. Field was born in Northfield, Mass., Jan. 12, 1814. He graduated at Andover in 1840, spending two of the years intervening between college and seminary as a tutor at Amherst. His first pastorate was South Danvers (now Peabody), Mass., where he remained ten years, accepting in 1850 a call to a Presbyterian church in Troy, where he remained until 1853, returning then again to Amherst to occupy for three years the chair of oratory and English literature. The First Church, New London, then claimed him, and his twenty years' pastorate there was rich in results and is still tenderly recollected by many. In 1877 he came back to Amherst, establishing himself in a pleasant home, where, with his books about him and chosen friends and companions near at hand, he has passed the later years of a life which mellowed to its very close.

Few men of finer scholarly instincts and larger achievements in certain fields of study have ever been connected with the Amherst faculty. He was an omnivorous reader, and built up a library of unusual size and value. He wrote not infrequently for the reviews and about a year ago we published an article from him deprecating criticism of Andover simply because two members of its graduating class had become Unitarians. He kept pace with forward movements in thought; he hated heresy hunting in all its guises, but loved Christ and the things of the kingdom with a simplicity and entireness of devotion which impressed all who came in close contact with him. With these intellectual and spiritual gifts were combined great practical sense and a genuine interest in human affairs. He delighted to meet his brethren in fraternal conference, and one of the last journeys he took was to the American Board meeting in Worcester last October. Within a few years, too, he has traveled around the world. He was three times married and leaves a daughter and two sons.

REV. LUTHER H. SHELDON.

Mr. Sheldon, who has been in feeble health for two or three years, died at his home in Andover, where he has resided without charge since 1881, May 19, at the age of seventy-eight. He was born in Easton, Nov. 22, 1815, where his father, Rev. Dr. Luther Sheldon, was pastor for nearly half a century. He was graduated from Middlebury College in 1839 and from Andover Seminary in 1842. He had successful pastorates in Townsend and Westboro and accomplished an important work as superintendent of the State Reform School at Jamesburg, N.J., afterward filling the same position at Westboro. He leaves a widow and four children. He was an able, faithful, earnest minister and was thoroughly respected by all who knew him.

We enjoy ourselves only in our work, our doing; and our best doing is our best enjoyment.—Jacobi.



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The Congregationalist Services, No. 16*

An Order of Worship for a National Service

{ The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

MINISTER.—Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

RESPONSE. { When this is not sung it will be read by minister and people in unison.]

*O praise the Lord | all ye | nations ;
Laud | him | all ye | peoples.
For his lovingkindness is | great toward | us ;
And the truth of the Lord endureth forever | Hallel, lu | jah!*

MINISTER.—I will extol thee, my God, O king,
And I will bless thy name forever and ever.

PEOPLE.—Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

PRAYER. { Minister and people in unison.]

MINISTER.—Let us pray.

Our Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen.

The kingdom is the Lord's: and he is governor among the nations.

MINISTER.—Sing unto God, ye kingdoms of the earth;

PEOPLE.—O sing praises unto the Lord.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 68: 34, 35; 47: 6-8, 9.

Instead of the following hymn there may be sung an anthem, "O be joyful in the Lord all ye lands."

HYMN. { The congregation will rise and sing.]

Before Jehovah's awful throne.—DUKE STREET.

MINISTER.—God be merciful unto us, and bless us,
And cause his face to shine upon us;

PEOPLE.—That thy way may be known upon earth,
Thy saving health among all nations.

These readings are continued by the use of Ps. 67.

RESPONSE. [Choir.] { This may be omitted when so desired.]

Glory be to thee, O Lord.

O God, thou wentest forth before thy people.

MINISTER.—O give thanks unto the Lord, call upon his name;
Make known his doings among the peoples.

PEOPLE.—Sing unto him, sing praises unto him;
Talk ye of all his marvelous works.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 78: 12; 105: 12-14, 24, 43; 78: 13, 52; 44: 1-3; 79: 13.

HYMN. { The congregation will rise and sing.]

O beautiful, our country!—MISSIONARY HYMN.

The Lord is our king.

MINISTER.—I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our adversaries.

PEOPLE.—In God have we made our boast all the day long
And we will give thanks unto thy name forever.

The service is continued by the use of the following passage, read by minister and people in unison, which is printed in full in the services as published in pamphlet form: Dan. 2: 20-23.

MINISTER.—Praise the Lord, O Jerusalem;
Praise thy God, O Zion.

PEOPLE.—For He hath strengthened the bars of thy gates,
He hath blessed thy children within thee.

He maketh peace in thy borders;
He filleth thee with the finest of the wheat.

He hath not dealt so with any nation:
Praise ye the Lord.

CHANT. { When this selection is not chanted it will be read by the minister.]

*Blessed be thou, Lord | God of | Israel | our | Father for | ever and | ever.
Thine, O Lord, is the greatness | and the | power | and the glory, and the | victory | and
the | majesty :
For all that is in the heaven and in the | earth is | thine | Thine is the kingdom, O Lord,
and thou art ex | alted as | head above | all.*

*Both riches and honor come of thee, and thou rulest | over | all ; | and in thy hand is
power and might, and in thy hand it is to make great, and to give | strength | unto | all.*

MINISTER AND PEOPLE IN UNISON.—

Now therefore our God, we thank thee, and praise thy glorious name. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. Thou triest the heart and hath pleasure in uprightness. O Lord, the God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

HYMN. [The congregation will rise and sing.]

Goodly were thy tents, O Israel.—AUSTRIA.

PRAYER. [By the minister, followed, when desired, by a musical response by organ or choir.]

Righteousness exalteth a nation, but sin is a reproach to any people.

The service is continued by the minister reading the following passages, which are printed in full in the services as published in pamphlet form: Deut. 4: 5-8; Ex. 18: 21; Deut. 16: 19, 20; Ex. 19: 5, 6.

SCRIPTURE LESSON. [Omitted when desired.] [Passages from Deut. 8, Hab. 2, and Mark 10: 42-45 are suggested.]

ANTHEM. [Choir.] * [Or this hymn may be sung by the congregation.]

* Thou, by heavenly hosts adored.—BENEVENTO.

ADDRESS OR SERMON.

HYMN. [The congregation will rise and sing.]

My country, 'tis of thee.—AMERICA.

PRAYER. [The congregation seated and bowing down.] [May be omitted when desired.]

Almighty God, in whose hands are the destinies of the nations: we pray thee to bless our country, and to lead us in the way of honor and justice, and of true and enduring prosperity. Thou, Lord, hast permitted us to increase in power and riches, and hast assigned to us a place among the mighty nations of the earth. May we be mindful of the trust which thou hast thus laid upon us, and ever be found faithful to thy cause. We beseech thee to raise up among us noble and upright men, to be leaders and counselors of the people; and may all who are in authority exercise their power as ministers of thy justice and mercy. And grant, most merciful Father, that we may so wisely love our country, and so steadfastly follow after all that makes for its true greatness, that we may hold a worthy place in the community of the nations, and live as fellow-citizens of thy kingdom, in peace with all men, and in loyalty to thee, the heavenly King and sovereign Lord of all. Amen.

ASCIPTION AND BENEDICTION.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever.

The grace of our Lord Jesus Christ be with us all. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8.

EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passontide; 10. Easter; Nos. 11-13.

EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

EDUCATION.

— Mr. Horatio W. Parker of Boston has been selected to succeed Dr. Stoeckel as Battell professor of music at Yale.

— Barnard College, New York City, has chosen Miss Emily Jaunes-Smith as its dean. She has studied at Harvard and Girton and graduated at Bryn Mawr in 1889.

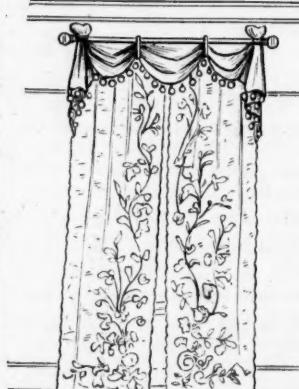
— Rev. B. Fay Mills has just given five lectures at Iowa College on The Kingdom of God. They were heard by large audiences, aroused much interest and quickened the religious life of the college and the community.

— Prof. James D. Dana, professor of geology and mineralogy at Yale since 1850, has resigned. Prof. H. S. Williams, a graduate of the Sheffield Scientific School, '68, will take the place so long honored by Professor Dana.

— The American Institute of Sacred Literature proposes a course of reading on the life of Christ, to begin July 1, in connection with the International Lessons. A few popular books have been selected and a series of articles will be published for the course in the *Biblical World*. Correspondence, examinations, etc., will be conducted according to the plan of the Chautauqua Circle. Circulars will be sent on application to the institute, Hyde Park, Chicago.

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Tired Limbs, Impure Blood.

Hood's Sarsaparilla Cures Health, Appetite and Strength.

"Last spring my daughter Jennie had pimples break out on her face; they grew large and looked like small boils. She was

Weary All the Time

and her limbs ached continually. She had no appetite and was real poor. We were advised to give her Hood's Sarsaparilla. One bottle helped her, so we got others,

Hood's Sarsaparilla Cures

which completely cured her. She has grown fleshy, has a good appetite, and is quite well."

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Hood's Pills act easily, yet promptly and efficiently on the liver and bowels. 25c.

THE BUSINESS OUTLOOK.

The outlook for business does not improve. The striking coal miners and their would-be employers have had a conference, but the result was a total failure to agree as to wages. The huge strike is still in full force and is causing great havoc in many directions. The price of soft coal is advancing, but that is not so bad for manufacturers as is the total inability to procure coal at many interior points. Railroad traffic is threatened with partial suspension, one great trunk line having already refused the transportation of perishable freight at certain points. And it is now apparent that the whole country has a vital and additional interest in the manner of settlement of this strike. The success of the strikers on the Great Northern Railroad has had the usual effect upon all Western railroad employés; it will be difficult to reduce wages of such employés on any railroad, no matter how great the necessity. And if the miners carry their point the summer is sure to witness several gigantic undertakings of a similar kind.

While nobody should expect the enactment of a new tariff law to produce any immediate boom in business, or should think that such one act would be in any sense a panacea for our industrial woes, the fact should never for one moment be lost sight of that this legislative uncertainty is a great evil as regards the business of the country as a whole, and that it is the chief evil as regards a large part of the manufacturing business of the East. The tariff debate drags on slowly and is as disgusting in its character as was the discussion of the repeal bill last fall. The scandals raised in connection with the sugar schedules may retard the final passage of any bill, and they certainly threaten to arouse an indignation and contempt toward our legislators on the part of voters.

In New England the mills are working on quite full time, but shut-downs are in prospect unless the markets for their products expand very soon. Manufacturers are piling up goods and the end of that policy is a shut-down or an auction sale at disastrous prices.

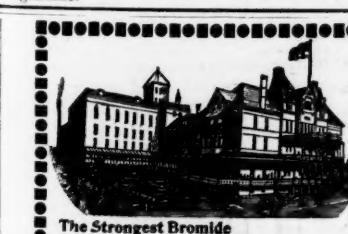
The low prices now prevailing for so many great commodities constitute the most unsettling factor of the moment. Attention has been called anew to these low prices by the further fall in the price of wheat within the past few days. Wheat is selling at a price which cuts in halves the purchasing power of the grower, even as compared with that of a year ago. And what is true of wheat is true of other commodities. While iron sells at its low price, and production is slack at that, the sections in which the making of iron is the leading industry cannot be consumers to any large extent. Of course, the reduced purchasing power is offset in whole or in part by a reduced cost of all commodities. But it is the process of adjustment to new conditions and prices that is slow and costly.

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Holders of Bonds, Series 28, of the Iowa Loan & Trust Co. are hereby notified that their Bonds of this series are called for payment June 1, 1894. Holders wishing to exchange their Bonds for the 5½ per cent 5-10 year Bonds of the Company can do so any time in May through the Boston agent,

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Special Train Through Central and Northern Europe. the party to leave New York by the North German Lloyd Line **June 26**!

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Ten Weeks Abroad July 4 on **Britannic**. Select party conducted by **MARY E. WEBB, M. D.**, for a resident of Europe. Address Hotel Berkeley, Boston.

CHRISTIAN ENDEAVOR NOTES.

During the winter the Kansas City Union distributed 4,000 gallons of soup and 10,000 loaves of bread to 16,000 applicants.

The society of the Bethel Church, Portland, gave an entertainment, April 19, to the officers and crews of the English steamers in port.

The Philadelphia Union proposes to put up passages from the Bible in place of some of the advertisements that appear in the street cars of their city.

The society of the Clarendon Street Baptist Church, Boston, has the remarkable record of having for three years raised \$600 a year for the support of a missionary in Africa.

When the strike on the Great Northern Railroad made it impossible to reach the Montana convention by rail a pastor and four or five Endeavorers drove sixty miles over two mountain ranges.

The Union of St. Thomas, Ont., has made provision for setting apart a strangers' pew in each church in the place as a means of welcoming strangers to the services and of attracting the attention of the church to them.

The society at Greenwich, Ct., has a humane committee, which seeks to foster a humane disposition on the part of the children and to secure the enforcement of such laws and the punishment of those that break these laws.

A Welshman, while working in the quarries at Marlboro, N.H., was received as a member of the society in that town. He went to his home in Wales to spend the winter and has been the means of organizing there a society.

The first police Society of Christian Endeavor celebrated its first anniversary in New York, welcoming, among others, delegates from the first naval society, the first junior naval society, the only French society and the only society among the colored people of the city.

A temperance campaign has been vigorously carried on in Illinois, where Mr. Woolley has been giving many addresses. At Monmouth before the city elections twelve mass meetings were held under the auspices of the temperance committees of the different societies, and a great victory for temperance was won at the polls.

The problem of dealing with a large society of nearly two hundred members is met by one Iowa society in this way: three simultaneous meetings are held every week. As the social committee welcome the members they direct them to the different places of meeting, making the division as equal as possible. Thus there is no permanent division.

At the junior rally in Boston last February Mrs. F. E. Clark made an offer of two Turkish pins as prizes for the two societies that were the first to report a gift of \$10 to missions. The first prize was given to the society at Everett, Mass., which sent its \$10 to Turkey. The Brooklyn society that received the second prize made its contribution for Burmah.

The series of temperance meetings arranged by the Boston Union and addressed by Mr. Thomas E. Murphy, the son of Francis Murphy, proved to be so successful that they were continued a week longer than was at first planned. The temperance committee, who were in charge, were well sustained. The attendance was so large that at some of the meetings many were unable to gain admittance, and the pledge was signed by large numbers.

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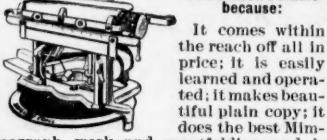
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MASSACHUSETTS HOME MISSIONARY SOCIETY.

President Franklin Carter, LL. D., presided over the meeting of the Massachusetts Home Missionary Society held in connection with the General Association in Pittsfield last week. Secretary Coit reported that the receipts were \$124,392, which is \$28,794 less than last year. Grants averaging \$382 were made to 134 churches and missions, twenty-six of which are foreign. The amount expended in the State was \$62,634; the average salary of the 131 missionaries, \$812, under whose pastoral care are 6,999 families. The aided churches received 509 persons on confession of faith, and gave to benevolent societies \$9,066—a large increase.

The rapidly growing foreign work touches eight nationalities—French, Swede, Norwegian, Finn, German, Italian, Armenian and Jew. The efforts in behalf of French Canadians continue to be of primary importance in view of defections from the Roman Catholic churches. The results of ten years' labors may be seen in an aggregate church membership of 354, while there are hundreds, perhaps thousands, more who are intellectually convinced, but who hardly dare to face the persecution which often follows the avowal of Protestantism. The French Protestant College at Springfield and the French newspaper issued by that institution were here spoken of as useful forces in carrying forward this particular work.

A comparison with 1884 shows that fifty-eight of the eighty-five home missionary fields then on the list are still receiving aid from the society, but of the ninety-three now on the list forty-seven may be regarded as permanent, while forty-six may be expected to become in due time independent of aid. The report spoke in praise of the evangelistic work done by the society through certain city churches, mainly in Boston, which work, by the way, is rapidly exhausting the Swett fund.

Two of the more recent accessions to the circle of Boston pastors were drawn upon for the oratory of the afternoon, and they justified all the confidence that had been reposed in them, speaking with great enthusiasm and effectiveness. Rev. C. H. Beale dwelt upon the influence which New England has always exerted upon the West. He paid an eloquent tribute to the heroic men who have labored on the frontier. Rev. C. R. Brown considered the Coxey uprising, fantastic and misguided though it is, to be deserving of the attention of the church. He emphasized, however, the importance of conjoining with efforts to improve external conditions the direct appeal to the spiritual nature and religious obligations of the individual. Rev. J. J. Dana, a veteran home missionary, added a few forceful words testifying to his joy in service.

No change in the officers elected was made other than the substitution of S. B. Shapleigh on the executive committee for G. H. Whitcomb, who feels compelled to retire after twenty years' service.

NEW ENGLAND EVANGELISTIC ASSOCIATION.

The seventh annual meeting was held in Boston, May 15-17, with sessions in Bromfield Street, Park Street and Clarendon Street Churches. The large attendance and the earnest spirit brought much encouragement to the association. The subjects of addresses were: The Good Shepherd—illustrated with a series of paintings, Women's Work in Country Parishes, Incidents in the Work, My First

Season in Evangelistic Work, The Influence of the Association in Conserving Spiritual Christianity, Bible Reading, Evangelists' Call and Work.

Mrs. E. M. Whittemore told of her work in the dives and slums of New York City, emphasizing the need of going to the unconverted instead of merely inviting them to the church. The evangelist's work is not a hindrance but furtherance of the work of the church. Rev. C. L. Jackson gave a clear statement of the work of the association. In spite of the hard times, it closed the last year out of debt. Its broadest field is among the country churches of New England, but an important branch of it is the noon meeting in Bromfield Street Church, which has an average attendance of 300. Over 300 conversions there were reported last year. The work is no longer an experiment, and it is hoped that it will become national and even international in its extent. The meetings were also addressed by Rev. Fathers Chiniquy and Lambert, who explained their departure from the Roman Catholic Church.

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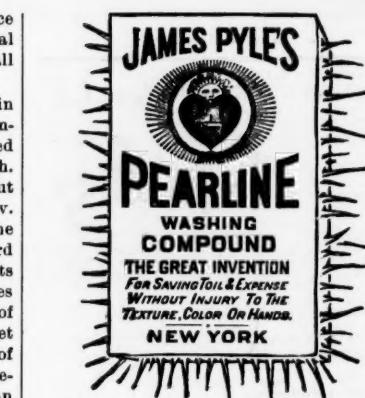
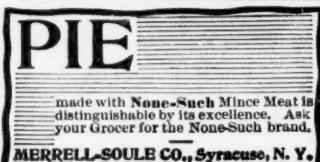
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— Lynn next year.

— The offering for the Board of Ministerial Aid amounted to over \$80.

— Unction isn't going forward; it is going round and round.—Dr. Bascom.

— There is no secular theme in the world of God which is not sacred if treated sacredly.—Dr. Bascom.

— It was a lively meeting, anyway, and that is more than can be said of all ecclesiastical gatherings.

— The church, with all her limitations and faults, is still the most splendid thing in the annals of the world.—Rev. G. A. Gordon.

— Edward Bellamy's scheme for improving the world can only be worked by the saints in light, and there aren't enough saints around to work it.—C. R. Brown.

— Let historical criticism come. There is much of chaff in it; but let the wind of criticism blow upon it, the chaff will be blown away but the wheat will remain.—Dr. Bascom.

— There was room for all these, and welcome, too. Yet it was good to see such old Congregational stand-bys as Dr. C. B. Rice, Rev. P. W. Lyman and Rev. D. S. Clark on duty, too.

— There is a God to love and a devil to hate; a heaven to fight for and a hell to be shunned; a kingdom of darkness and death to be overthrown, and it must be done by the sword of the Spirit.—Dr. G. A. Gordon.

— It is an appalling fact that there are not ten churches in Massachusetts which include in their membership ten persons each who during the past three years have been won from the non-church-going classes through the ordinary means of grace.—C. A. Dickinson.

— It took nearly two pages of Mr. Sneath's excellent report on the number of different organizations within the local church simply to name them. Here are a few which must be classified as the newest of the new: Girls' Brigade, Cradle Roll, Sisterhood of Service, Book and Paper Mission, Juvenile Florists.

— This same report, by the way, said that not a single reply among the hundreds received criticised the Sunday school unfavorably.

— It took Dr. Davis Foster of Winchendon only about half a minute to relieve the tension of the protracted and animated debate on the Norwegian bill. When the body fell to disputing as to whether the members voted as individuals or as representatives, he arose and calmly moved that the association adjourn, go home and go to bed as individuals and not as an association.

— One gentleman present, who had not attended a meeting of the association for ten years, remarked upon the almost total change in the nature of the program. Ecclesiastical and theological questions have given way to social problems. If, as some predict, there is to be a reaction from the present prominence of this latter class of subjects, the interest and atmosphere at Pittsfield showed no signs of it.

— It was quite noticeable that men not to the manner born in Congregationalism were prominent in the deliberations. The moderator was a former Methodist. So were the chief opponents of the Norwegian bill and one of the two speakers before the Home Missionary Society. Dr. Moxom, one of the three speakers Wednesday evening, is but just over the fence that separates us from the Baptist, while Dr. Conrad of Worcester and Dr. Lansing of Boston, who spoke occasionally and to good purpose, are comparatively fresh accessions from other denominations.

A GENEROUS PROPOSAL.—Never has there been a more liberal offer than that made by Paine's Furniture Co. to the readers of this paper in their announcement in another column, headed "Summer Drapery." They offer to send an artist decorator to any house in Boston to give advice, free of charge, on the very smallest furnishing order, and this offer is made regardless of any agreement to purchase; whether you place your order with this house or not you are equally privileged to avail yourself of the advice, which would certainly cost \$10 at least if secured direct.

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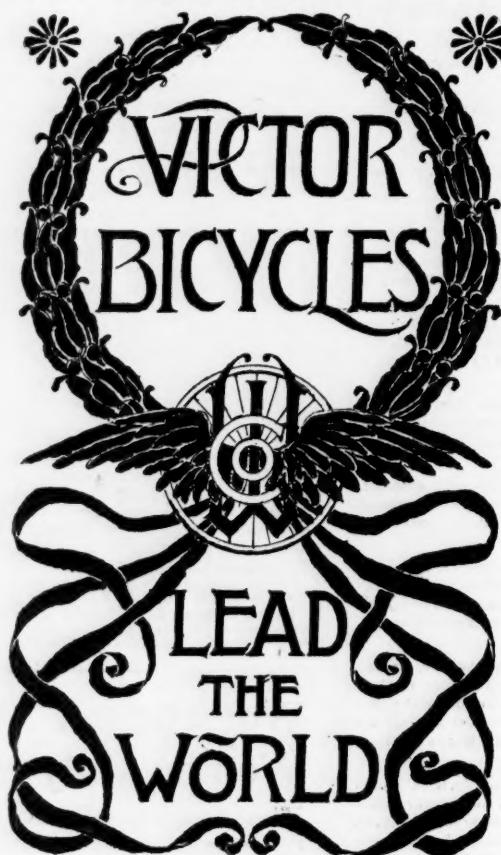
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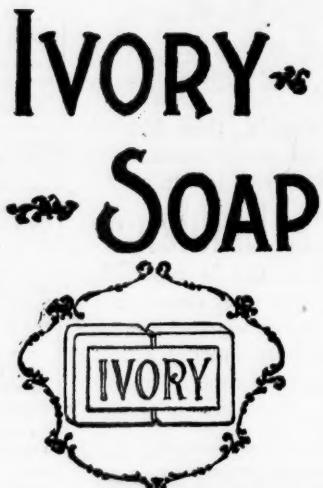
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